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**PHONOLOGY OF PANJĀBĪ**

AS SPOKEN ABOUT LUDHIANA

AND A

**LUDHIĀNĪ PHONETIC READER**

*(With a Preface from Dr. T. G. BAILEY)*

BY

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## **PREFACE.**

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore. }

13th December, 1933.

BANARSI DAS JAIN.



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## PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

### Introduction<sup>1</sup>.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."<sup>2</sup> This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.<sup>3</sup> The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.<sup>4</sup> Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

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(1) For general history of Indo-Aryan speech in India, see J. Bloch: **La Formation de la Langue Marathi** §§ 1—26.

(2) Hobson Jobson: s. v. "**Punjaab**".

(3) L. S. I. IX<sup>1</sup> p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": **Indian Antiquary** 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgarū etc.

form of the language. This judgment of the people is in keeping with the fact that the Mājā area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there<sup>1</sup>. This has not given rise to any great native literature.<sup>2</sup>

§3. **Literature**<sup>3</sup>. The *Ādi-Granth* is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the *Granth*, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX<sup>1</sup> p. 609:

2. Pt. Sardhā Rām, the writer of the famous books "*Sikkhā dē Rāj dī Vitheā*" and "*Panjābī Bāt-Cīt*" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "The *Ādi Granth*, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays." London, 1877.

(ii) H. T. Thornton. "Vernacular Literature and Folklore of the Panjāb." J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "The Sikh Religion, its Gurus, Sacred Writing and Authors." 6 vols. Oxford 1909.

(iv) R. C. Temple: "The Legends of the Panjāb." Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "Romantic Tales from the Panjāb, collected and edited from various sources." London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX<sup>1</sup> pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum." London 1893.

(ix) J. F. Blumhardt: "Catalogue of the Library of the India Office", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhi Books. London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brājaboli, was used by the Vaiṣṇava poets of Bengal.<sup>1</sup>

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koīl kū**" (Mufid-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hir Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hir. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his *Hir* (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**"  
Calcutta 1911, p. 387.

Yazīd, written by Muqbil' about 200 years ago. Older than Muqbil is Bābā Farīd<sup>2</sup>. His couplets are in a form of Lahndī, but those found in the *Adi Granth* under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar<sup>3</sup>.

§6. **The general position of Panjābī** among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX' pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) *Gulzār or Isrār-i-Farīdī*. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.



**n** and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l'** but a few miles away from Lahore the distinction is very prominent.\*

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhi** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l.ʌor, lu.ʌri, k.ʌni. rāi].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. Rām, rōṭṭī, Rānō, become Rhām [r.ʌ:m], rhōṭṭī [r.ʌt'i], Rhānō [r.ʌno] in Mājhi.\*

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. ḍhiḍḍ, bhābbī, but Wazirābādī ḍhiḍḍh [ṭ.īḍ'], bhābbhi [p.āb'i].\*

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī\*. Ludh. pūṛī, kacaṛī but WP, Lah. pūṛī, kacaṛī.

(1) Sir George's argument that **Dulhan Darpan**, written in the purest form of the Mājhi, does not contain a single cerebral **ḷ** from cover to cover" (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **ḷ**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "**Panjābī Manual**", and "**Panjābī Phonetic Reader**".

(3) Personal observation for Lahore; Bailey's **Panjābī Manual** for Wazirābād.

(4) **Panjābī Phonetic Reader** p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI. groups **tr dr** are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. **putt, sūt, tinn, chiddā, nīd**; Mājhi **puttar, sūtar, trai, chidrā, nīndar**.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from **chānnā** 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often **karīgā** etc. in Mājhi as against **karū** or **karūgā** etc., in Ludhiānī.

(xii) **-gā** is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k.ɑr**], but with a longer and opener vowel at Lahore. In Poṭhowāri it is distinctly [**ɑ:**] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in **-ar**.

(xv) The word for 'one's own' is **apnā** in Ludhiānī but **āpnā** in Mājhi, and **āv dā** in Malwaī.

(xvi) L.S.I. IX' p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nē** everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, **nāi** is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. **tinn** (3)', **geārā** (11)' **caubī** (24) **pacci** (25) **bun** (to weave), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but Majhī **traī**, **yāhrā**, **cahvī** **panjhī**, **uṇ**, **bhaṇṇā**, **gāhl**, **māhlā**, **litā** etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see **Turner** §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālērkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrat. and parts of Sialkote and Gurdaspur.

### Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

### Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pk., functions similar to those of **stress-accent** in explaining certain Pkt. forms<sup>1</sup>, while Sir George Grierson<sup>2</sup> and Prof. Jacobi<sup>3</sup> assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it<sup>4</sup>. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch<sup>5</sup> have been discussed at length by Turner<sup>6</sup>. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress<sup>1</sup> had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

### Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

### Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are  $r > a, i, u, ri$ ; ( $ī > ili$ );  $ai > ē$ ;  $au > ō$ , the long vowels becoming short before consonant-groups except in the N. W. Prakrits.<sup>2</sup> Even in Apabh-

(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson; JAOS, Vol. 31 p. 232.

**raṃṣa** the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become **h**, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—

**a > a** : **agg** (agní-); **aṭṭh** (aṣṭáu); **sapp** (sarpá-); **cand**, WP **cann** (candrá-); **karnā** (károti); **gadhā** (gardabhá-)

**ā > ā** : **āṇḍā** (āṇḍá-), **āddā** (ādrá-), **kānnā** (kāṇḍa-), **dākh** (drākṣā), **kānā** (kāpá-), **namānā** (nirmāna-), WP **nanān** (nānāndā).

**i > i** : **ikkh** (ikṣú-), **innhan** (indhana-), **pinn** (pīṇḍa-), **sikkh** (śikṣā).

**ī > ī** : **līkh** (līkṣā), **jī** (jīvā-), **pīrhā** (pīṭha-), **pīr** (pīdā), **bīhī** (vīthikā), WP **hīh** (īṣā).

**u > u** : **muṭṭh** (muṣṭi-), **russanā** (ruṣyati), **puṛ** (puṭa-), **putt** (putrá), **kukkh** (kukṣi-).

**ū > ū** : **ūnā** (ūnā-), **jūā** (dyūṭā), **mūt** (mūtra-), **sūī** (sūci-), **gūṛhā** (gūḍhā).

**ē > ē** : **khēt** (kṣētra-), **bhēḍ** (bhēḍra-), **ēluā** (ēluka-).

**ō > ō** : **ōḍ** (ōḍra-), **cōr** (cōrā-), **kōṭṭhā** (kōṣṭha-).

**ai > ē** : **ēkkā** (aikya), **cēt** (caitra-).

**au > ō** : **pōttā** (pāutra-), **gōrā** (gaurā), **dōhtā** (dauhitra-).

No example has survived in Panjābī containing the PI vowel **ḷ**.

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(1) The accent mark on PI words represents the musical accent and not the stress.

### Vowels in closed Syllables. <sup>1</sup>

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.<sup>2</sup> Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in **Phonetics**.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups,<sup>1</sup> although, in Gujarātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

**Examples:—**

a : satt (saptá), hatth (hásta-), kamm (kárma-) dand (dánta-), sadd (śabda-) etc.

ā : kānnā (kāṇḍa), pāssā (pārsvā), kāṭh (kāṣṭha-).

i : sinj<sup>n</sup>ā (sinčāti), cittā (citrā), mitt (mitrā-).

ī : likh (likṣā).

u : suṭṭā (suptá-), putt (putrā-), duddh (dugdhá-).

ū : sūt (sūtra), cūnnā (cūrṇa-).

ē : nētti (nētrī), jēṭṭhā (jyēṣṭha-), khēṭ (kṣētra-).

ō : koṭṭhā (kōṣṭha), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in H. Guj.<sup>2</sup> etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.



**ai** : ākkā (aikya-), cet (caitra-)

**au** : pōttā (pāutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāḡaru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have **r** as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : allā (\*ārdla-), baddal (vārdala-), mang<sup>n</sup>ā (mārgati) but māḡ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. magar 'after' (mārga + ra-?), magghar (mārgasira-), kattak WP kattā, kattō (kārttika-) māihgā (mahārga), baḡḡhī 'bribe' is from \*vārdhika-, paṭṭhā 'muscle' if connected with a vr̥ddhi form of pr̥sthā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālganā-), amb (āmra-, the form aumra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form \*vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. attā (Pkt. \*aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short **a** followed by a group **r** + consonant. cf. Pers. ārd.

§23. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing ī + r + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u : unn (ūrṇā), kūdd<sup>n</sup>ā (kūrdati), kucc (kūrcā-) dubb (dūrvā), muḡḡh (mūrdhā), tunn<sup>n</sup>ā (tūrṇa-), WP kummā (kūrmā), WP Pujj<sup>n</sup>ā (pūryate), WP punnā (pūrṇā), punneṣ

(pūrṇimā), WP ubbhā (ūrdhvā-), sujjh occurring in **Vārā Bhāi Gurdās VI**, 20, 2, a composition in a mixture of Hindi and Panjābī (sūrya-). A considerable number of Skt. words with-ūr- including most of those cited above, also, appear with ur- in dictionaries. Other words are sunnā (śūnyā-, also śunya-) rukkhā (rūkṣā also rukṣa-), mull (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are pāssā, cūnnā, ḍāḍḍhā, gājjar and mājnā or mānjnā.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: ātthan, ātthamnā, āthnā (āstana-), gāggar (gargarī), sāg, sāngā (śāṅkū-), lāṭṭhī but also laṭṭh (\*laṭṭhi cf. yaṣṭī-), bāṭ 'road,' but battī 'wick,' baṭṭī 'stone' (vartī- or vārtma), bāg (valgā), hāṭṭhī (hastī-), khāj (kharju-).

i > ī: rīṭṭhā (ariṣṭa-), nīd, WP nīndar (nidrā), majīṭh (mañjiṣṭhā), jībḥ Poṭh. jibbh (jihvā), kittā, (kṛtā- by analogy with suttā etc.), giṭṭhī (agniṣṭhā cf. āṅgāra-)

u > ū: ūncā, WP uccā (ucca-), pūch, WP pucch (púccha-), ūṭh, WP uṭṭh (uṣṭra-), kūhl (kulyā, cf. kūlya- 'belonging to a bank, kūlinī 'river'); jūṭh, jhūṭh (juṣṭa-) both these words, seem to be loans from H, the idea of jūṭh is rather religious, and for jhūṭh the regular word in WP is kūṛ.

### Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > i: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvā- > Pkt. pikka- but Panj **pakkā**, H. *id.*, Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101, 102.).

inh (āsru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj<sup>a</sup>rā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miṣa. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.<sup>1</sup> Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakka (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bikā, bākkā. Panj. bākk 'a bent oval ornament for ankle must be a loan from H. mirac, WP marac (marica-: \*maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (harina-), imlī (amlīkā), riṇḍī (āraṇḍa-). In gin<sup>a</sup>nā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvī. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;<sup>2</sup> e.g. kukkīr f., chōhir f. hēkil f. (hēkul m. boar), ranḍī f., vōhir 'etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.<sup>3</sup>

§ 27. a did not change to i under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahim > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII <sup>2</sup> p. 250.

(3) L. S. I. IX <sup>2</sup> p. 33.

§28. *a* > *u*: This change is in most cases due to the influence of *u* in the following syllable. In Pkts. also, *a* > *u* was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of *a* to *i*.

**ungal** (aṅgūli-) Guj. **āgaḷ**; **cunj** (cañcu-) H. cōc but Guj. **cāc**; **ungarnā** (aṅkura-), **sungarnā** (saṅkuṭati), **mucch** beside **mass** (śmaśru- cf. Pkt. maṃsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-); **unjal** (aṅjali- on the analogy of aṅguli- > **ungal**, or from udañjali- 'hollowing the palms and then raising them' cf. Mar. **omjaḷ**, **vaṃjaḷ**), **khuddō** (kanduka-?), **pur** beside **pār** 'upon' (upari, \*uppari > Paj. **uppar**).

This change is specially frequent in Bengālī, and Oṛia.<sup>1</sup> In Lahndī and Kashmīrī dissyllabic words often take *u* in the second syllable due to the influence of the final Apabh. *u*. Thus Nom. Sing. **kukkur**, **chōhur**, **raṇḍuṇ** 'widower' but Nom. pl. **kukkaṛ**, **chōhar**, **raṇḍaṇ**.<sup>2</sup>

§29. *a* > *ē*: Due to *a* following **h** under definite conditions. See § 75.

*a* > *ē*: **bāl** (valli-), **chēj** or **sēj** (śayyā) go back to Pkt. **vēlla**- and **sējja** (Pisch. §107). **sēllā** 'spear' (śalya-), **chējja**: H. **chajjā** is a recent example; for **chē** 'six' see § 27.

§30. *a* > *aī*: (i) Due to *a* following **h** under definite conditions. See §§ 70-71.

(ii) In a number of **tatsama** or recent loan words, this change is found in an accented syllable due to *a* following nasal. Some of these examples are shared by H. and Mar. **Sainkar** (śaṅkara-); **baingan**, H. **id.** (vaṅgana-); **painti**, H. **pāitīs** (Pkt. paṇatīsa), **sainti** H. **sāitīs** (Pkt. sattatīsa-); **pāihaṭ**, H. **pāisaṭh** (Pkt. paṇasaṭṭhi); H. **pāitālīs**, **sāitālīs**, but Panj. **pantālī**, **santālī** (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in **sainti**, **santālī** is perhaps due to analogy of **painti**, **pantālī**. WP **painc** but EP **panc**, H. **id.** 'arbitrator'; WP **saincā** but

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII<sup>1</sup> p. 253.

E P. *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kainc'nī* but EP *kanc'nī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-), Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Eng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *ə*.

§32. *a > au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a > ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*compa*-), EP *baunsi*, *bansi* beside *bainsi* (*vaṃśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i > u*: This again is due to umlaut, i. e., the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-), *nuccaṇā* beside WP *niccaṇā* (\**niccaṇā*, intransitive of *naeḍṇā* < *niścōtati*). *sungh-nā* (*śiṅhati*) comes perhaps from \**śṛṅkhati* cf. Wackern §146.

§34. *i > e*: Due to a following *h* under certain conditions. See §76.

*i > ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). *kessū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēth* 'expressed sugarcane' (*śiṣṭa*-: \**śaiṣṭa*-) cf. H. *sīth*, Mar. *śīt*.

§35. **i > ā**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Panjābi** two examples have survived which are, also, shared by other IAVs.

As to **khēlnā, khēḍnā (krīḍati)**, it is probable that there were two separate roots  $\sqrt{\text{krīḍ}}$  and  $\sqrt{\text{khēl}}$  in PI which were confused with each other in Pkts. (cf. Pischel §122).

**bahērā (vibhṛtaka-)**. Pischel §115 quotes **bahēṭaka** as found in **Vaijayanṭi** 59, and **vahēḍaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhēlaē** points to **vibhēḍakakḥ** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **appaṛnā** beside **uppaṛnā (utpatati)**. In **maulnā** 'to blossom' the change goes back to Pkt. (mukula-> **maūla**-Pisch. §123) where it is regular. cf. Pkt. **maū-** < **mṛdu**.

§37. **u > i**: **siūnā, seōnā (svarṇa-: suvārṇa-: \*sivārṇa-)**.

§38. **ū > ṁ**: Like **i > ā**, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā (pundra: paundra-)**, **pōkkhar (pūškara-pauškara-)**, **pōl (pūlya- \*paulya-)**. **mōtthā (mustā: \*mauṣṭa-)**, **kōṛh (kuṣṭha-: \*kauṣṭha-, cf. Pa. kōṭha)**, **mōklā (J. Skt. mutkala-: \*mautkala-)**, **ṭhōhlū, Mul. ṭhōhl (sthū'ā-: sthaulya-)**. **pōtthā (pustaka-: \*paustaka-)** really comes from Pehl. **pušt** 'skin' connected with PI **prṣṭha-** (*Grundriss Irānisch* Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ē > ī**: as in **rīn** beside **rān (raṇu-)**.

§40. **ō > ū**: as in **jūn** 'birth past or future' (**yōni-**).

## VOWELS IN UNACCENTED SYLLABLES.

### Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except **-n** after a short vowel and **-m** which became anusvāra. What was in PI *devāḥ*, *devān*, *dēvāt*, *dēvam*, *tasmin*, *kurvan*, *bharēt*, etc., became in Pāli *dēvā*, *dēvā*, *dēvā*, *dēvaṃ*, *tassim*, *kuvvaṃ*, *bharē* etc., respectively. The Pkt. forms *parisā* (*pariṣat*), *maṇaṃ* (*manaḥ*) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vēdic, e.g. RV *yātrā*, *tātrā*, *ātrā*, *kūtrā* are handed down in Skt. as *yatra*, *tatra*, *atra*, *kutra* only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- *gharu*, *phalu* etc., become Panj. H. *ghar*, *phal*, Guj. Mar. *ghar*, *phaḷ*, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaū*, *māliū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhi and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhi.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's **Indo-Iranian Phonology**. (§ 961).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in **anusvāra** preceded by a short vowel only. In Apabh. the long vowels were shortened and the **anusvāra** was



changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	<b>kar</b>
	pāñca	pam̐ca	pam̐ca	<b>panj</b>
	saptā	satta	satta	<b>satt</b>
Pkt. -ā	mūrdhā	muddhā	muddha	<b>mudḍh</b>
( <i>Bhavisatta. 167, 4</i> )				
	ātmā	appā [Panj Pkt. — *āppā]	—	<b>āp</b>
	lajjā	lajjā	lajja	<b>lajj</b>
	jāṅghā	jam̐ghā	jam̐gha	<b>jaṅgh</b>
(Bh. 77, 2)				
Pkt. -i	upari	uvari cf. AMg. uppim̐	—	<b>uppar</b>
Pkt. -ī	agnīḥ	aggī	aggrī	<b>agg</b>
	kukṣīḥ	cf. [kuechī	kuechi]	<b>kukkh</b>
	bhagini	bhainī	vahinī	<b>bhain</b>
(Bh. 309, 4)				
Pkt. -u	ikṣūḥ	*ikkhū, cf. uechū	—	<b>ikkh</b>
Pkt. -ū	vidyut	vijjū	vijju	<b>bijj</b>
	śvaśrūḥ	sassū	sassu	<b>sass</b>
Pkt. -ē	krōḍē	kōḍē	—	<b>kōl</b>
	pārśvé	passē	passē	<b>pās</b>
(Panj. Pkt. *pāssē)				
Pkt. -ō	putrāḥ	puttō	puttu	<b>putt</b>
	bālāḥ	bālō	bālu	<b>bāl</b>
Pkt. -am̐	phālam̐	phalam̐	phalā	<b>phal</b>
Pkt. -im̐	ākṣi	[acchim̐]	[acchi] (Bh.)	<b>akkh</b>
Pkt. -um̐	āśru	am̐sum̐	—	<b>injh, WF anjh.</b>

§50. From the pronouns of the first and second persons plural, *asmā*, \**tuṣmē*, we should expect Panj. \**as[s]*, \**tus[s]* through \**assē*, \**tussē*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, \**tuṣmān*, for they, too, should have given *as[s]*, *tus[s]* through \**assā*, \**tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tō* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *tusā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *ḍā*. The change of *s > h* and the omission of *a-* are optional in Mājhī.

### Vowels in non-final (unaccented) syllables.

#### §51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhī tends to maintain its *u* quality however short it may become.

*a*: *gūtthā*, (*angūṣṭha-*); *nhērā*, WP *hanērā* also ( \* *andha-kara-*); *riṭṭhā* WP *haritṭhā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vaec* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*ārdha+māna-*); *nāj*, *anāj* (*annāḍya-*); *gahā*, *agahā* (*āgra + ?*); *hun* (*adhunā*).

The dropping of **a-** in **asā** has already been spoken of. **maus amāvāsyā**) may be a loan, or **-m-** has been preserved through the loss of **a-** before the change **-m->-(ṽ)**. **dhauncā** (ardha-pañcama-) is a loan because of **-ñc->nc**.

§52. **ā**: **Hāṛh** (**Aṣāḍha**). The Dōgrī pronunciation of this word is peculiar, something like **ahār** [ʔa:ɾ]. WP **akhāp** (**ākhyāna**). More cases can be cited from Persian loanwords, e.g., **rām** or **arām** (**ārām**); **bāj**, **abāj** (**āvāz**); **sān**, **asān**, (**āsān**) etc.

§53. **i**: For **i** also one has to look to Persian loans. **lāj**, **alāj** (**ilāj**); **nām**, **anām** (**inām**) etc.

**i**: **amān**, vul. **mān** (Pers. **īmān**); **asāi**, vul. **sāi** (Pers. **īsā+i**).

§54. **u**: **utahā** or **tahā** (**ut+?**); **utārnā**, **Poādhī tārnā**, **atārnā** (**uttārayati**); **uṭhaunā**, **Poā. ṭhaunā. aṭhaunā** (**utthāpayati**). In **baṭnā**, WP **vaṭnā** (**udvartana**-) the loss of **u** must have taken place before the shift of accent. cf. H. **úṭan**. Similar may be the case with **bakkhar** (**upaskara**-), **haihnā** (**upaviṣati**) and **haiṭṭhā** (**upaviṣṭa**-).

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arind** (**ēraṇḍa**-), **geārā** (**ēkādaśa** cf. H **igyārah**, Guj. **agyār**), **kattī** (**ēkatrimśat**). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of **ēka**, also, lose the **ē-**, e.g., **kaṭṭhā**- (**ekasthā**), **kallā** (Pkt. **ekkaḷla**-).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about **u** applies here also. The change **u > a** takes place if the next syllable contains **ō** or **ū** but not otherwise. Examples illustrating this rule will be found under **u**:

§57. **a**: **takhān** (**takṣāṇa**-), **phalāh** (**palāśā**),

ā: **jamāi** (jāmātṛka-) where -m- is of secondary origin; WP **bhaṇṇēṣ** (bhāginēya). In Pers. loanwords *e.g.* **bajār** (bāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

**basāh**, WP **visāh** (viśvāsa-); **naputtā**, WP **niputtā** (niṣputra-); **nasaṅg**, WP. **nisaṅg** (niśśaṅka-).

ī: **narōā** (nīrōga-), **lalārī** (līla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. **līlgar**.

§59. u: **purānā** or **parānā** (purāṇā), **dukān**, Poā. **dakān** (Pers. dukān).

ū: **tulāi** (tūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

**peārā** (priyakāra-), **seāl** (śītakāla-), **keārā** (kēdāra-), **beāh** vivāha-), **dehārā** (divasa- cf. Mar. dīs), **tehāeā** (\*trṣāyita-), but **jiūn** (jīvana-), **neōdā** but **niūdā** (nimantra-), **gheō** WP **ghiū** (ghṛtā-), **pēo** WP. **piū** (pitā).

§61. (ii) ū, ō followed by a syllable containing u, ū or ō become a.

**dāmūhi** (Panj. dō+mūh+i); **dasūtṭi** (Panj. dō+sūt+i); **kaputt** (kuputra-), **kasūtṭā** (\*kusūtra-) **cakōr** (Paj. cu + kōr standing perhaps for kōn < kōṇa-); **cakhūnjā** (Paj. cu + khūnjā); **kabōl** (Paj. ku + bōl).

§62. (iii) ū, ō followed by a syllable containing ā, ī, ē become u.

**kuḍhabā** (Panj. ku + ḍhab + ā); **dutahi** (Paj. dō + taih + i); **dutārā** (Panj. dō + tār + ā); **cuphērā** (Paj. cu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. dō + sēr + ā); **kunāū** (Panj. ku + nāū), **nukīlā** (Pers. nōkīla), **kuhārā** etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

**chóṭṭā**: **chuṭāi**, **níkkā**: WP **na'kérā**, **pīlā** 'yellow': **paláttan** 'yellowness' **kāuṛā**: **kuṛáttan**; **bíkkhar**: **bakhér**, **nigghar**: **naghār**, **jím**: **jamā**, **sím**: **samā**, **bij**: **bajā**, **tól**: **tulā**, **khēhl**: **khalhā** etc.

§64. **Post-accentual**.—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) **kāṅgan** (kaṅkana-), **cānnan** (candana-), **kájjal** (kajjala-), **kápp<sup>a</sup>rā** (karpata-), **cibbhar** (cirbhata-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mānak** (māṇikya-), **títtar** (tittirā-), **úkkarnā** (utkirati), **báiran** (vairiṇī), **māllan** (mālinī), **bānaj** (vaṇijya-); WP **pábban** (padinini), **mírac**, WP **márac** (marica-\* marieya-) **úggarnā** (udgurati), **kúṛam** (kuṭumba-), **kúkkar** (kukkuṭā), **lākkar** (lakuṭa- : \*lakuṭa-), **súrág** (suruṅgā), **phággan** (phālguna-), **gúggal** (gúlgaḷk), **úngal** (aṅgúli-), **kānganī** (kaṅgunī), **takk<sup>a</sup>lā** (tarku-).

§65. (ii) **tírchā** (tiraścā-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **hāhldī** (haridrā), **dhárti** (dhāritri); **bíjli** (vidyut), **pásli** but also **pásslī** (pārsu-).

§66. Of dissyllabic words whose scheme is  $\underline{\quad} \sim$  where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation  $\underline{\quad} \sim$  i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

**ban<sup>a</sup>t** or **bant<sup>a</sup>** 'structure,' **camak** or **camk<sup>a</sup>** 'brilliance', **dhar<sup>a</sup>t** or **dhart<sup>a</sup>** 'earth', **bhal<sup>a</sup>k** or **bhalk<sup>a</sup>** 'to-morrow', **mas<sup>a</sup>k** or **mask<sup>a</sup>** 'water skin', **ṭaihl<sup>a</sup>** or **ṭaihl<sup>a</sup>** 'service etc.; with stops : **bhag<sup>a</sup>t** or **bhagt<sup>a</sup>** 'devotee,' **nag<sup>a</sup>d** or **nagd<sup>a</sup>** 'cash',

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *caṛhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parikṣā* > *parikkhā* > *parakh*; *nirikṣā* > *nirikkhā* > *nirakh*; *harītaki*-> E. P. *harar*, WP *harir*.

### Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Paīśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *məhr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i. e. the *fath* goes to Pehl. *i*.<sup>1</sup> In Gujarātī the whole group *ah* becomes *ē*. The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.<sup>2</sup> The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII p. 22.

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. *Sten Konow*: J.R.A.S. 1911 p. 5.

(2) *Grierson: Phonology, Z.D.M.G. Vol. 49*, p. 409. *Turner: "The e and o vowels in Gujarātī"*, §11 (vi) b.

(3) *Bulletin of the School of Oriental Studies*: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.<sup>1</sup>

**kaih**, spelt in Gurmukhī **kahi** (kathaya, Pkt. kahēhi),

**baih**, „ „ **bahi**, (vaha, Pkt. vahahi ?)

**kaihnā** „ „ **kahinā**, (kathana-)

**jaihmat** „ „ **jahimat** (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. **kaihan**, Gur. **kahin** (kathana-) but also **kaihn** [kâen], **kaihar**, Gur. **kahir** (Pers. qahr) also **kaihr** [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

**pauh**, Gur. script **pahu**, (prabhā) also **paih**.

**kauh**, „ „ **kahu**, (kathaya, Pkt. kahasu, kahahu)  
also **kaih**.

**rauh**, „ „ **rahu**, (rásah, Pkt. rasō) beside **raih**.

**naūh**, „ „ **nahū**, (nakhāh, Pkt. nahō), beside **nēih**.

**pauhar**, „ „ **pahur** (prahara-) also **paihar**, **paihr**, **pauhr**

**bauh<sup>u</sup>t**, „ „ **bahut** (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resulted

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(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. *kaḥēhi* > *kaiḥ* [kâɛ]; Pkt. *raso* > Apabh. *rasu* > old Panj. \**rahu* > *rauh* [râɔ].

§74. The two alternative pronunciations of one and the same word with *ai* and *au* are perhaps due to confusion of different forms, thus

*rasō* > *rauh*, *rasēna* or *rasaiḥ* > *raiḥ*  
*nakhō* > *naūḥ*, *nakhēna* or *nakhaiḥ* > *nāiḥ*.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, i.e., one dialect chose *ai* for all cases and the other *au*. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *i* is optionally pronounced as *e* or *ai*; thus:—

*sahā*, *sehā* or *saiḥā* (śaśā[ka]-)  
*pahā*, *pehā* or *paiḥā* (patha-)  
*gahā*, *gehā* or *gaiḥā* (graha-)  
*kahī*, *kehī* or *kaiḥī* cf. H. *kaśī*, *kassī*  
*nahī*, *nehī* or *naiḥī* cf. H. *naḥī*.

The *ai* pronunciation before *i* is peculiar to **Doābi** of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, e.g. in *kehā* (*kathita*-), *rehā* (*rahita*-); *pehā* (*pathi*-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i) and (ii).

*bēḥ* (*vīṣa*-), WP *bhēḥ* (*bīṣa*-), [K] *tēḥ* (*trṣā*), [K] *kēḥ* (*kasya* cf. H. *kis*), similarly *jāḥ*, *āḥ*. *tōḥ* (*tuṣa*-), *khōḥ* (*kṣudhā*), *bhō*[h] (*busā*-), *mōhrī* (*mukhara*-), *mōhlā* (*mūsala*-). For similar phenomena in Persian, see **Grundriss der Irānischen Philologie**: I, pt 2, p. 25 § 5; p. 30 § 5.



§77. (vi) In a few cases accented **a**, **i**, **u** are lengthened before a final **h**. **bāh**, WP. **vāh** (**vaśā**), **tīh** (**tṛṣā**), **nūh** (**snusā**).

§78. (vii) In some words accented **ē**, **ō** are pronounced **ī**, **ū** before **h**. **mīh** (**māgha-**) **līh** (**lākhā**), **pīhg** or **pīgh**, (**prēñkhā**) H. **sīrhī-** (**śrādhi**) **pūjhna** or **pūhjnā** (**prōñchati** cf. Pkt. **pumchai** but H. **pōchnā**); **sūh** 'news' (\***śōdhi** cf. **bōdhi**) **sūhni** (**śōdhanī**), **sūhā** (**śobha-**), **kūhni** or **kōhni** (**kaphoni-**). The changes **ē > ī** and **ō > ū** and inversely **ī > ē** and **ū > ō** are fairly common in **Doābī** of the Jālandhar and Hoshiārpur districts.

#### §79. Tonic effects of **h** on vowels.

The important changes which an **h**, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of Panjābī till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones'. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the Gurmukhī script were pronounced by them. Tradition has it that Mahārājā Ranjīt Singh used this peculiar pronunciation as a test to detect the Hindostan (*i.e.* U. P.) people entering the Panjāb without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54<sup>2</sup>, speak of the Panjābī sounds represented by the

(1) **Panjābī manual**: 1912 pp. xvi-xvii; **Panjābī Phonetic Reader**: 1914 p. xv; **Linguistic Studies from the Himalayas**: 1915 pp. ix-xii and *passim*.

(2) **Panjābī Grammar** by J. Newton, Ludhiana 1851, two subsequent editions. **Panjābī Dictionary** by Janvier, Ludhiana 1854.

Gurmukhī letters ਘ 'gha,' ਙ 'jha,' ਢ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਢ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of **ਮਜ਼** *majh* 'a buffalo cow' did not exactly conform to its spelling<sup>1</sup>. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *müch*, or rather with a medial sound corresponding to the tenuis *ch*." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā* *riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bēlā* or *vālā*)".<sup>2</sup> Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhāriwāl* like *Thāriwāl*".<sup>3</sup> If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters ਘ 'bha', ਙ 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".<sup>4</sup>

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) **Comparative Grammar** I p. 71.

(2) Simplified Panjābī Grammar in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) Gazetteer of the Hissar District. 1908 p. 68.

(4) **Hans Cōg**: (Gurmukhī) 1914 p. 13 "Panjābī sangh viceṣṣ jō awāj nikkaldī hai, usnū dassaṇ lai ਘ, ਙ ād dī śakal kāfī nahī si."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in **ghar**, **bagheār** and **bāgh** which in Phonetic script represent **ka:ʀ**, **bəgə̌.ɑ:ʀ** and **bā:g** respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rawalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.<sup>1</sup> Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Ṣṇā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's **Linguistic Studies from the Himalayas**, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

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(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (*i.e.* is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [hat:h], Wazirābādī [ḥat:h], (*hastā-*); *hakk* [hak:] Wazīr. [ḥak:] (Pers. *haqq*), *harān* [həra:n], Waz. [ḥəra:n] (Pers. *ḥairān*); *hōṭal* [hōṭəl] Waz. [ḥoṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luha:r], W P [luɑ:r] (*lōhakāra*); *kahānī* [kəhani] W P [kɑni] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [biha nɪ] while Wazīrābād people pronounce it as [biɑnɪ]. *lōhā* [lōha or lōɑ] (*lōhā-*), *lāhā* [lahɑ or lɑɑ] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sōnɑ] (*śōbhana-*); *rāh* [rɑ] (Pers. *rāh*), *rāhdārī* [rādari] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *ṇh*, *mh*, or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* *bāgh* [bâ:g] (*vyāghrā-*), *sānjh* [sânɪ] (*sandhyā*); *madhānī* [medɑ:ni] (*manthāna-*).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [kɑr] (*ghara-*), *dhār* [tɑ:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, *e.g.* *adhāram* [ə'tɑrəm].

(adharmā-), kudhārām [kʊ't̪ɑrəm] (kudhārma)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [əp̪ɑg̪:ɑ], nirbhāg [nir'p̪ɑ:g], nabhāg [nə'p̪ɑ:g], kuḍhabā [kʊ't̪ɑbɑ], naḍhāl [nə't̪ɑ:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as \*āham or \*hamm, \*kūham etc. In pardhān [pər'd̪ɑ:n], parbhāt [pər'b̪ɑ:t], the stop is not devoiced because here *par-* does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghan [kirt̪ək̪ɑn], biccghār or bioghār [b̪ic̪ək̪ɑ:r, b̪ick̪ɑ:r], bhasbhasā [p̪ɑsp̪ɑsɑ] dhurdhurī [,t̪urt̪uri].

§91. In words with syllabic scheme √' (√ √) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],

bhukānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]

ghaṭānā [k̪əṭ̪ɑnɑ, k̪əṭ̪ɑnɑ or k̪əṭ̪ɑnɑ]

parhāī [p̪əɾ̪ɑi p̪əɾ̪ɑi, or p̪əɾ̪ɑi]

kaḍhāī [k̪əḍ̪ɑi, k̪əḍ̪ɑi, or k̪əḍ̪ɑi]

bharjāī [p̪əɾ̪jɑi, p̪əɾ̪jɑi or p̪əɾ̪jɑi].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paṭhēnā [p̪âṭ̪c̪nɑ]: pucānā [puc̪ɑnɑ]

baihkānā [b̪âk̪c̪nɑ]: bakānā [b̪ək̪ɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas<sup>1</sup> and Prof. Jules Bloch<sup>2</sup>.

(1) Bulletin of the School of Oriental Studies, II, p. 829,

(2) Mélanges Vendryes: pp. 57-67.

### Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prātiśākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r* > *a* was the regular development in the South-west, while *r* > *i* in the North and East. *r* > *u* is almost always due to the neighbourhood of a labial sound.<sup>1</sup> All these three treatments are found even in the RV. *r* > *i* seems to be predominant in Panjābi.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc*“*nā* H. *nāc*nā (*nr*‘*tyati*) goes back to Pkt. *naccāi*, perhaps a contamination of Pkt. \**niccāi* and *naḍāi*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* ‘bribe’ (*vr*ḍḍhi-) may have come from \**vārdhika*. *ḍāḍḍhā* usually derived from *dr*ḍḍha- should be connected with *dār*ḍḍhya- cf. AMg. *da*ḍḍha-. *ma*ṭṭhā ‘slow’ (*mr*ṣṭa) cf. Pāyālacchī मट्ट ‘inert मृश्+त Index. The word also occurs in Dēśināmamāla. *ma*ṭṭhā ‘fritter, cracker’, (*mr*ṣṭa-) cf. AMg. *ma*ṭṭha- ‘rubbed’. *ma*ṭhā, ‘curd’ may come from *mr*ṣṭa- or *ma*ṭhrā-, *ma*ṭhnā- ‘shaken’, the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *sungal* (*śr*ṅkhālā), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50). *gi*jḥh-nā (*gr*ḍhyati), *gi*ddh (*gr*‘dhra-), *ti*n (*tr*‘ṇa-), *t*ih

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(1) La langue Marathè §31.

(tr̥ṣā), sing (śṛṅga-), dissanā (dr̥śyatē), khittī (kr̥'ttikā) gheō, ghiū (ghṛtā-), hīā (hr̥'daya-), ghin (ghṛṇā), bicchū (vr̥'scika-), siṭṭanā W.P. saṭṭanā, suṭṭanā cf. Mar, sīt (sr̥ṣṭa-), ghisnā beside ghasnā cf. ghisar (ghṛṣyatē), tiā, tijjā (tr̥ṭiya-) kittā- (kr̥tā-) where the -tt- must have been introduced on the analogy of **suttā**, **dattā**, **tattā** etc. **piṭṭh** 'back' to differentiate it from the regular **puṭṭhā** 'inverted' (**pr̥ṣṭhā**), **miṭṇā** (**mr̥ṣṭa-**); in **miṭṭī** (**mr̥'ttikā**) **r>u** is the expected change but has not been found in any language nor even in Pkt. cf. H. **maṭṭī**, Mar. **māṭī**. Panj. **maṭṭī** 'big earthen vessel'.

§98. (3) **r>u** (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian **r** to Mid. or New Persian **u** after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §5, 6). **pucchānā** (**pr̥cchāti**), **bhujjānā** (**bhr̥jyate**), **puṭṭhā** (**pr̥ṣṭhā-**); **buddhā** (**br̥ḍha-**), doubling of -**ḍh-** is due to analogy of so many past participles in -**ddha**, -**ḍḍha-** in Pkt.; **pōhlō** (**pr̥thula->\*puhula>\*puha'a- or \*pahula-**) is rather doubtful. **mōēi** (**mr̥tā-**) cf. **hōēi** < **bhūta-**; **sunānā** (**śṛṇōti**), **sunghānā** (**\*sr̥ṅkhati**, V. O. J. VIII p. 35), **sungal** (**śṛṅkhala-**), **gucchā** (**\*gr̥psa-: guccha-**). **rutt.** (**r̥tu-**) *ts*.

§99. (4) **r->ri-** (no example in Vedic. In Pkts. initial **r-** frequently appears as **ri-** Pisch. §56, but sometimes especially in AMg. as **a-**, **i-**, **u-** also, Pisch. §57). **ricch** (**r̥'kṣa-**), **rijjhānā** (**r̥dhyate**).

### VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel<sup>1</sup>. Prakrits went the

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(1) In Vedic a few words with hiatus, *e.g.* **tītaū**, **prāṅga**, **suūtī** are found besides the cases where a consonant group of the **Samhitā** Text with -**y** or -**v** as its last member should be separated into **i**, or **u** + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after **pragṛhya** vowels, or where vowels come together after operation of *sandhi* rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. *ṣṭ*, *ṣc* etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel. <sup>1</sup>

**§101 Vowel-groups appearing as diphthongs in Panjābī.**

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhāḍeār (bhāṇḍāgāra), suneār (suvarṇakāra-), narōeā (nīrōgaka-), kāḍeārī (kaṇṭakāra-), cheālī (Pkt. chāyālisa-) cheāsī (Pkt. chāyāsī) For -a ā or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -ai-> ai : bhain (bhagini), khair (khadirā-), pair (\*padirā) cf. badhirā-, rudhirā etc. Macdonell *Ved. Gram.* § 171.). thērā (sthavira-), is an exception going to Pkt. thēra-.

Pkt. or Apa. -āi-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghail, WP, ghāil (\*ghātillā), nain WP nāiṇ (nāpitā-+inī; Panj. nāi+-n).

Pkt. or Apabh. -āü-> au : cauthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramaṇa-).

Pkt. or Apabh. -āü-> EP au, WP āu : baur (vāgurā), baulā (vātulā-), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āö-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -īā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. -iu->eō, WP iū : gheō, WP ghiū (ghṛtā-), peō, WP piū (pitṛ-), neōdā niūdā, (nimantraka-).

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(1) Hoernle (*Gd. Gram.* §§ 68-98) and Grierson (*Phonology* § 37) describe a third treatment, viz.; the insertion of *y*, *w* or *h* to avoid hiatus. Now in most cases the *y* and *w* were already there in Pkts. in the form of *y-śruti* (Hemacandra I. 80) and *w*, *h* is uncommon, the examples given being not quite satisfactory. Where the existence of *y*, *w*, in Pkt. is not clear, there the modern *y*, *w* are natural glides coming after close vowels.



Pkt. **īā**-> **eā**: **seāl** (**śītakāla**-).

Pkt. **ēā**-> **eā**: **keārā** (**kedāra**-).

Pkt. **-ēa**-> **ai**: **kairā** (**kēkara**-), **chainī** (**chēdana**-) cf also **ēa**-> **ē** below.

Pkt. **-uā**-> EP **mā** but WP **uā**: **kamārā**, WP **kuārā** (**kumārā**-) **jamār** WP **juār** (**yavākāra**-)

Pkt. **ōā**-> **uā**: **guāllā** (**gōpālā**-)

§102. The apparent insertion of **h** in **juhāriā** (**dyūtākāra**) and the agent nouns **karanhār** Guj. **karṇār** (**kaṛaṇa** + **kāra**-) can be explained by treating these words as compounds with **dhāra**- instead of **kāra**- cf. Hoernle : **Gd-Gram.** §70, Bloch § 258.

§103. **Contraction of vowel-groups** into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. **-a** a- or more properly **-āyā**-> **-ē**-, representing.—

Skt. **-aka**- : **nhērā** (**\*andhakara**), **lasērā** (**\*kaṃsakara**-), **baṭērā** (**variaka** + **ra**-), **kanhērā** (**skandhā** + **kaṭa** or **taṭa**), **kāḍernā** (**kaṇṭaka** + **kaṛaṇa**-), **kanēddū** (**karṇakaṇḍū** or + **kandu**-), Mul. **kanērā** 'matweaver' (**kāṇḍa** + **kara**-) **nahērā** (**nakha** + **kaṛaṇa**). Other words **phulērā**, **luṭērā** etc. are of recent origin.

Skt. **-aga**- : **chēllā** (**chagalā**-)

Skt. **-ata**- : **bachērā** (**vatsatara**), **[ha]thēli** (**hastatala**-), **painā** (**patati**, though Pkt. **paḍāi**). WP adjectives of the comparative degree **lamērā** (**lamba** + **tara**-), **ucērā** (**uccatara**-), **bhalērā** (**bhadratara**) etc.

Skt. **-ada**- : **bēr** (**badara**, but Pkt. **bōra**-), **kēllā** (**kadalī** Pkt. **kella** Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. **-āya**- : **K. nānā** (**nayati**).

Pkt. **-ā ā**- or more properly **āyā**-> **ā** : seems to be foreign to Panjābī. **camār** beside **cameār** (**carmakāra**), **kamhār** beside **kamheār** (**kumbhakāra**-). In **luhār** (**lōhakāra**), the disappearance of **-e-** is due to the influence of **lōhā**; **seāl** (**śītakāla**)

and **peār** (**priyakāra-**) are convenient forms of the too clumsy \*siceāl \*pieeār.

Pkt. **ai** at the end of a word > -ē. **jē** (**yādi**). Present Indicative III Sing. paradigms *e.g.* **bharē** (**bharati**), **callē** (\***calyati**).

**kai** (**kāti**). **jaī** (**yāti**), however, are exceptions. Numerals 90—99 **nabbē** (**navati-**) etc.

Pkt. -ae at the end of a word > -ē : **aggē** (\***agrakē**), **kōlē** (\***krōḍakē**), **nērē** (\***nikaṭakē**).

Pkt. -aō ] > ā finally only. **ghōṛā** (**ghōṭakō**), **kālā** (**kālakō**) etc.  
 Apa. -au ] **jūā** (**dyūtako**, **paūā** (\***pādukakō**)

Apa. -āu > EP -au, WP -ā finally. For medial position see §101. **bau**, WP -vā (**vāta-**), **ghau**, WP **ghā** (**ghāta-**), **tau** WP **tā** (**tāpa-**).

Apabh. -āū > EP -aū, WP -ā finally. Medially > EP -au, WP -āu- for which see § 101 : **aū**, WP **ā** (**āma-**), **naū**, WP **nā** (**nāma**), **thaū**, WP **thā** (**sthāma**), **paū**, WP **pā** (**pāmā**). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus **karā** (\***karāmi**), **callā** (\***calyāmi**). This is undoubtedly the Western influence as we get in Hindi **karaū**, **calaū** etc. (Kellog § 101).

Apabh. -ia > ī finally : **makkhī** (**mākṣikā**), **kauḍḍī** (**kapardikā**)

Apabh. iā > ī finally. **dahī** (**dadhikam**), **pānī** (**pāṇiyam**). In **pānī** the nasalisation of ī is due to the preceding **n**, while **dahī** probably comes from the pl. **dadhīni**. See § 112. cf. **ghī** (**ghṛtām**) which may be a loan.

-ia- before a closed syllable > i. This is the only case where two vowels result into a short one.

**bitth** cf. Mar. **vīt** (**vītasti-**), may also be referred to **vistr̥ti-**. Mul. **ḍiḍḍh** '1½' but EP **ḍūṛh**, **ḍēṛh** (Pkt. **divaḍḍha-**); **balēd** (**balivārda-**) recorded by Maya Singh. **bhijjānā** (**abhi-ajyate**).

-ia- in an open syllable > -ē : **nērā** (**nikaṭa-**), **dēṛh** (Pkt.

**divaḍḍha-**), **matēr-** (\***mātritarā-**)<sup>1</sup>, **kanēr** (\***karṇikarā-**: **karṇi-kārā-**), **Doābī ghē** (**ghṛtā-**) **pē** (**pitā**).

**-īa-** > **ī**: **pīlā** (**pītālā-**) **sī** (**sītā**), **sīl** in **sīlsabhau** 'calm and quiet' (**sītālā-**) cf. **H. sīl**.

**Apabh. -īu** > **ī** finally: **bī** (**bījā-**), **jī** (**jīvā-**), **nāī** (**nāpitā-**), **gerī** (**gairika-**), **māīī** (**mālika**).

**Apabh. -īū** < **ī** finally: **sī** (**sīmā**).

**Apabh. -uu** < **ū**: **bicchū** (**vr'ścikō**: \***vr̥ścuka-** cf. **AMg. vicchuya-**) **gērū** (**gairika-**: \***gairuka-** cf. **AMg. gēruya-**), **kuṅgū** (**kuṅkuma**), **sattū** (**saktuka-**). **E.P. khuddō** but **W.P. khiddū** (**kanduka-**). The **-ō** in **EP khuddō** f. may be due to a general tendency of forming fem. from mas. nouns in **ū** by changing **ū** > **ō** the origin of which is obscure cf. **Kālū** mas. **Kālō** fem., **Tārū** m. **Tārō** f. etc.

Medially: **dūnā** (**Pkt. dugun-**) **ḍuṇh** **Pkt. (\*duvaḍḍha-)**

**-ūa-** > **ū** medially: **sūr** (**sūkarā-**).

**-ūa-** > **ū** finally: **bahū** (**vadhūkā**), **jū** (**yūkā**)

**-ōa-** > **ō** medially: **rōnā** (**rōdana-**)

**ōū** > **ū**: **rū**, **lū** (**rōma**, **lōma**), beside **rō**, **lō**, **kūlā**, **kūlā** (**kōmala-**), **sūbār** (**sōma-**).

### Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—**ai**, **au**, **āi**, **āu**. By the time the **Prātisākhya**s were composed, **ai**, **au** had become simple long vowels **ē**, **ō**<sup>2</sup>. The tendency seems to have been to open the second elements so that **ai**, **au** became **ae**, **ao**. This was actually the case in **Avesta** where **daeva** and **kərənaoti** correspond to Indian **dēva** and **kṛṇōti** respectively. Later the first element **a** became fainter and fainter till simple **ē**, **ō** was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the **a** tended towards **e**, **o** and finally combined with the second elements **e**, **o**. The same processes

(1) **EP matrā**, **WP matrā** go back to \***mātrēya-**, cf. **WP bhāpē** < **bhāginēya-**.

(2) **Macdonell: Vedic Grammar** §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".<sup>1</sup> When *ai*, *au* had become simple vowels *ā*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: **Phonology** §27, 30). Thus—

<b>kāraṭi</b> > Apabh. <b>karaṭ</b>	{	Braj. Rājas. <b>karai</b> — diphthong
		H. Panj. <b>karā</b> — simple vowel
<b>ghōṣṭakah</b> > Apabh. <b>ghōṣṭaū</b>	{	Braj. <b>ghōṣrau</b> — diphthong
		Guj. Rājas. <b>ghōṣrō</b> — simple vowel
		H. Panj. <b>ghōṣrā</b> — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. \**rāula* > Lah. *rālū* [rɔ:lɔ] L. S. I. VIII<sup>1</sup> p. 27. Similarly Lah. *cāṛā* [cɔ:rɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.<sup>2</sup>

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX<sup>2</sup> pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs : thus, *gaē* : *gē* 'they went', *gai* : *gī* 'she went', *laū* : *lū* 'he will take', *jāū* : *jū* 'he will go' etc. I have heard several

(1) Whitney : **Sanskrit Grammar** §28b on the authority of **Prātiśākhya**s.

(2) For Gujarātī see Turner : "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājas. *karā* as against Panj. *kareā*; *dharā* against *dhareā*, etc. Maya Singh's Dictionary gives several doublets; e.g. *pakaupā*; *pakōṛā*, *paundā* : *pōṇḍā*, *paukkhā* : *pōkkhā* etc.

§106. Another point worth mentioning about the diphthong *ai*, *au* resulting from Pkt. vowel-groups with *ā* as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

<i>dāmanī</i>	EP. <i>daun</i>	WP. <i>dāup</i>
<i>ḍākinī</i>	EP. <i>ḍain</i>	WP. <i>dāiṇ</i>
* <i>ghātilla</i>	EP. <i>ghail</i>	WP. <i>ghāil</i>
<i>nāma</i>	EP. <i>naī</i>	WP. <i>nāi</i>
<i>nāpitā</i> + <i>-inī</i>	EP. <i>nain</i>	WP. <i>nāin</i>

Similarly, EP. *jaṛau* : WP. *jaṛā*; EP. *ralau* : WP *ralā* etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

### Vowel-gradation.<sup>1</sup>

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE *ē, ō* with *ā* in Aryan. Later the development of *ṛ > a, i, u* and that of *ai, au > ē ō* in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the NW group (Sin. Panj. Lah. etc.) it has suffered, especially the *a : ā* series (1) by lengthening of vowels consonant-groups and (2) by the extension of the *-āpaya-* causative suffix. **Panjābī**

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(1) For a brief history and its operation in Gujarātī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. **tāpvū** 'to be hot' (tapyati): **tāvvū** 'to heat' (tāpayati), **phātvū** 'to be split' (sphatya): **phādvū** 'to split' (sphāṭayati), we find in Panjābī **tapnā**: **tāunā**, **phaṭnā**: **phārnā**. Whereas in Hindī we have **girnā** 'to fall': **girānā** 'to fell', **phirnā** 'to be turned', **phirānā** 'to turn,' in Panjābī we find **girnā**:, **gārnā**, **phirnā**: **phārnā**.

§108. The series descended from PI are **a**: **ā**, **i**: **ē**, **u**: **ō**.

**a**: **ā**—**marnā**: **mārnā**, **tarnā**: **tārnā**, **saṛnā**: **sārnā** etc.

**i**: **ē**—**milnā**: **mēlnā**, **kirnā**: **kērnā**, **girnā**: **gārnā** etc.

**u**: **ō**—**tuṭṭnā**: **tōṛnā**, **phuṭṭnā**: **phōṛnā**, **tuṭnā**: **tōlnā**. etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, **i** and **u** change to **a** which partly conceals the gradation.

**a**: **ā**—**uttarnā** (uttarati): **utārnā** (uttārayati). **ussarnā**: **usārnā**. **nittarnā**: **natārnā**, **niggharnā**: **naghārnā**, **ubbharnā**: **ubhārnā**, **ullarnā**: **ulārnā**.

**i**: **ē**—**bikkharnā** (\*viṣkirati): **bakhārnā** (viṣkarayati), **ukkarnā**: **ukārnā**, **nikkharnā** (cf. khaṭati): **nakhārnā**, **ukkharnā**: **ukhārnā**, but Guj. H. **ukhaṛ**: **ukhāṛ** point to a verb \*khaṭati. **niḃbaṛnā**: **nabāṛnā**, **cimbaṛnā**: **camāṛnā**, WP. **camōṛnā**, **libbaṛnā**: **labāṛnā**, **ghusaṛnā**: **ghusāṛnā**, **uddhaṛnā**: **udhāṛnā**.

**u**: **ō**—**nuccaṛnā** WP. **niccaṛnā**: **nacōṛnā**, **biḥchaṛnā** (vicchuṭati): **bachōṛnā**, **sanguccaṛnā**: **sangōccaṛnā**, **sungaṛnā**: **sāgōṛnā**. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: ladd<sup>n</sup>nā, kaṭnā: kaṭṭ<sup>n</sup>nā, ghaṭnā: ghaṭṭ<sup>n</sup>nā, dabnā: dabb<sup>n</sup>nā, gaḍnā or gaṛnā: gaḍḍ<sup>n</sup>nā, māḍnā: maṇḍ<sup>n</sup>nā.

i+single consonant: i+long or two consonants.

khicnā: khicc<sup>n</sup>nā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍ<sup>n</sup>nā.

(2) Short vowel: Long vowel.

a : ā—confused with a : ā descended from P. I.

i : ī—micnā: mīcnā, bhiṛnā: WP bhīṛnā, E.P. bhāṛnā, pīsnā: \*pīsn>pīhnā.

u : ū—phuknā: phūknā, sutnā: sūtā.

### Nasal vowels in Panjābī.<sup>1</sup>

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.<sup>2</sup> Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.<sup>3</sup> In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*<sup>4</sup> must be pronounced without the *anusvāra* and in consequence probably nasalised.<sup>5</sup> This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ṇ (ॣ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§ 178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic *-m-* was split up into *-ṽ-* > *ṽ-*, and subsequently the *-v-* was changed into *u*, thus we get *nāu* (*nāma*), *thāu* (*sthāma*) etc. For the disappearance of *u* as in *callā* (*\*calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

For cases where *-m-* did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic *-n-*, *-ṇ-* in inflexional terminations, thus Gen. pl. *-ānām* > Pkt. *-āṇam*, *-āṇā*, *āṇa* > *ā* perhaps through *\*aū* as in H. we have *-ō* possibly < *-aū*, cf. Braj. *-aū*, Rājas. *-ū*. For further cases see treatment of *-n-*, *-ṇ-* p.

Also compare W.P. *akkhī* < *akṣiṇi*, pl. nom., P. *bāttā* H. *bātō*, Braj. *bātāi*.

Skt. Instr. Sing. *ēna* > Apabh.—*ē*

Skt. Nom. Acc. pl. *-āni* > Mar. neut. pl. *-ē*.

(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhlāg* (*paryāṅka*-), *sūrāg* (*suruṅgā*), *gūndānā* *gūḍāunā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).



Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prāṅkhā). **pūjhnā** (prōṅchati).

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-**: **baddha**, **siñcati-**: **sikta-**: **sācana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati-**: **uñkhati**, **ghuṭa-**; **ghuṇṭa-**, **makṣu-**: **mañkṣu**, **makhati-**: **mañkhati**, **stabaka-**: **stambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃpka**. (**vakrā**.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups<sup>1</sup> and voicing the breathed stops after nasals, it may be inferred that the new

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(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX<sup>1</sup> pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words āg, sās, sājh, māthā, mājā on p. 250, but we also find **khilā** (cf. H. **khil**) p. 249, **cakki**, **hatthā**, **picchā** on p. 245 and **laggi** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

PI. or Skt.	Panjābī	Ambālā.	Hindī.
<b>ákṣi</b>	<b>akkh</b>	<b>añkh</b>	<b>ākḥ</b>
<b>ucca-</b>	WP. <b>uccā</b> (EP. <b>ūncā</b> )	<b>ūncā</b>	<b>ūcā</b>
<b>*iṣṭā (iṣṭakā)</b>	<b>iṭṭ</b>	<b>inṭ</b>	<b>īṭ</b>
<b>kācā-</b>	WP. <b>kacc</b> EP. ( <b>kanc</b> )	<b>kanc</b>	<b>kāc</b>
<b>Satyá-</b>	<b>sacc</b>	<b>sanc</b>	<b>sāc</b>
<b>sarpá-</b>	<b>sapp</b>	<b>samp</b>	<b>sāp</b>
	<b>chittṭ</b> (stain)	<b>chintṭ</b> (stain)	<b>chīṭ</b>
	<b>hakk</b> 'drive'	<b>hañk</b>	<b>hāḥ</b> etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in **mūṅgī**, **nīd**, **mudgá** > Panj. **mūṅgī**, H. **mūg**, M. **mūg** : Panj. **mūgiā** 'of colour of **mūṅgī**, **pakṣá** > Pkt. **pakkha** > Panj. **phaṅgh** < Pkt. \* **paṃkha** or by contamination with Skt. **puñkha** : Panj. **phāṅghṛī** 'thin, lean, lit light as a feather'; cf. H. **pākh**, **pākhṛī**. **nīdrā** > Panj. **nīd**, H. **īd** but M. **nīd**,

**mārgayatā** > Panj. **mangṇā**: **māgaunā**; H. **māḡṇā** but M. **māḡṇē**.

**vakrá** > Pkt. **vaṃka** > Panj. **bingā**, H. **bākā**.

Punj. **bāḥ** 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after **n** or **m** e.g., **nāu** (**náva**), **nāī** (**nadī**), **nauh** (**nakhá**), **māh** (**māṣa**), **mā** (**mātā**), **mūh** (**mukha**) **mīh**

(māgha-). In **maih** it may be due to an insertion of nasal; cf. H. **bhāis**, W P **majjh**, **manjh** < \*mahim̐sa. Pāli mahim̐sa.

This kind of nasality is often omitted in spelling, e.g. **pāni** [pronounced **pāñī**] **jānā** [**jāñā**], **pīnā** [**pīñā**] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., **gūh** (**gūtha-**), **jaū** (**yáva**), **jū** (**yūkā**), **saūh** (**śapatha-**) etc. **dahī** possibly derived from pl. **dadhīni**.

In the numerals 11-18 **geārā**, **bārā**, etc., the **-ā** is added perhaps on the analogy of the oblique plural forms like **gharā**, **bāttā** etc., the ancient numerals having given simply **geār**, **bār** etc., as in **Gujarātī**. Or it is the lengthening of the final **-ah** cf. H. **gyārah** **bārah** etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. **karasi** > Panj. **karē**, Pkt. **karaha** > Panj. **karō**.

### Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. **karāṃta** > Panj. Pkt. \***karāṃda** > old Panj. **kārādā** > **kārdā**. Poṭh. **kārnā** through **karāṃda-** > **karānna-** Lah. **karēndā** **karēnnā** come from **karāṃta-** without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in \***yānt-** > Panj. Pkt. **jāṃda** > **jāndā**. Similarly \***khādont-** > Panj. Pkt. **khāyaṃda** > **khāndā**, \***svapant-** > Panj, Pkt. \***savaṃda-** > **saundā** etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel e.g., **bhaūdā** (\***bhramant-**) **kāihdā** (\***kathayant-**) etc., but in WP they are **bhaundā**, **kaihdā** etc. The central languages, however, have denasalised it; e.g., H. **khātā**, **sōtā**. This points to a condition that at the shift of accent they were trissyllabic with a consonant **y** or **v** between, thus \***khāyaṃta** or \***khāvaṃta-**, \***sōvaṃta** (from

**vāpātī**, which developed into **khāvātā** > **khāvātā** > **khāvtā** > **khātā** etc. This **v** is also found in E.H, **khāvat**, **sōvat**. In Panj. also a few traces of this **y** or **v** are left as in W.P, **khāunā**, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus **\*khādant**->Panj. Pkt. **\*khāyaṃda**->**\*khāṃda**->**khāndā**.

In H. **jāvnā**: **jānā**; **jāvtā**, E.H. **jāvat**: **jātā**, the insertion of **-v-** must be analogical. cf. Nep. **jādō**: **āūdō**.

For the loss of a preaccentual nasal cf. **pacbānjā**, H. **pacpan** (**pañcapanāsat**), **pacāssī** (**pañcāssīti**-), **pacānmē** (**pañcanavati**); **pāccī** is from H. **pacfs**, cf. W.P. **pānjhī** (25) Panj. **pājāh** but H. **pacās** (50). **jabhārā** (**jāmbha**-)

§118. The above consideration supports the theory of the Panj. Genitive postposition **dā**, Pōth. **nā** derived from **\*sant-** as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. **\*sant**-> **sandā**, **handā**, found in Kś. and Sindhī (Beames II 290). **sandā** must have come to be regarded as part of the preceding word, and **s**->**h**- which in course of time disappeared. Later it resulted into **ādā**>Panj. **dā** or **āndā**>**ānnā**>Pōth. **nā** according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic **-m-**>**-ū-**>**ū**, **u**-. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

**na u** (**nāma**), **pāu** (**pāmā**), **thāu** (**sthāma**), **bhū**. (**bhūmi**) **sī** (**sīmā**), **rū** (**rōma**). **lū** (**lōma**), **karā** (**karāmi**, **calā** (**\*calyāmi**) etc.

(2) Nasality disappears—

**aulā** (**āmala**-), **kaul**, (**kāmala**-). **caur** (**camara**-), **baur** (**bhamara**-), **ḍaurū** (**ḍamarū**); W.P. **juāi**, **kuārā**. In **neōdā**, **niūdā** (**nimantra**-), **dhaun**, (**dhamāni**), **dāun** (**dāmanī**), **baunā** (**vāmanā**-) the nasality is due to the influence of **n**.

### Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to **Gujarātī** (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the **PI** or **MI** stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the **MI** stage arising from **PI** sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) **MI** voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals **ṇ**, **n**, **m** are assimilated to the latter.

(6) **v-**, **-vv-** become **b**, **bb** as in the east.

(7) There is no distinction between dental and cerebral **ṇ** and **l**.

(8) Intervocalic **-ṣ-** **-ṣ-** **-s-** have become **h** and have consequently fallen together with the **PI** **-h-** and the **MI** **-h-** arising from **PI** aspirated stops. This **h** has again dwindled into a tone just as the aspiration of the **MI** intervocalic voiced aspirates described in (4) above.

(9) The **PI** initial **h** has become unvoiced unlike **WP** and **Lahndī**.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: -

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. **cammāro** > **camār**, **māṇikkam** > **mānak**, **passijjaī** > **pasijjā**.

(2) When it is final after a long vowel; *eg.* Pkt. **kaṭṭham**, Panj. Pkt. **\*kāṭṭham** > **kāṭh**; Panj. Pkt. **\*līkkhā** > **līkh**.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. **\*paṃcāsam** : **paṇṇāsam** > **pājāh**; **pallaṃko** > **pāhlāg**; **peṃkhā** > **pīgh**.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* **biḥ** (**bilvā-**), **pacnā** (**paeyate-**), **kasnā** (**karṣati**) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* **bijli** (**vidyut**), **putlā** (**puttala-**), **cibhṛī** (**cirbhāṭa-**)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī,

In slow speech—

**kallh dī**

**dassdā**

**peo putt dī**

**ajj kī din ai?**

In rapid speech—

**kalh dī** (of yesterday)

**dasdā** (telling)

**peo put dī** (of father and son)

**aj kī din ai?** (what is the  
day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

### Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For Marāṭhī see Bloch §§ 83–86 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial **k-** and **p-**. This seems in some cases to go back to IE forms with a prethetic **s** as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* **khappar** (**karpara-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī** (**kṛ'ttikā**), **phāhā** (**pāśa-** cf.  $\sqrt{\text{spaś}}$  'to bind') Guj. **phāso. phinḍ** 'ball' beside **pinn** (**pīṇḍa-**); **pharhā** (**paraśú-**) Guj. **pharśī. Khūh**[ā] **kūpa-**), for insertion the second **h** cf. **juhāriā** (**dyūtakāra-**). **Khuddō**, WP. **khēñū** (**kanduka-** cf.  $\sqrt{\text{skand}}$ ,  $\sqrt{\text{skūnd}}$  'to jump') **khunḍhi** (**kunṭha-**) cf. Sindhi **kunḍhu. khōṭ** (**kauṭya-**: **kūṭa-**) cf. WP **kūr** 'falsehood'. **khūñjā** (**\*kūnya-** or **\*kōnya-**: **kōṇa-**) cf. H. **kōnā kūnā** or Skt. **kuñja-**. **chālñī** 'sieve' and **chān-nā** 'to sift' if connected with **cālana-** 'a strainer'. **khēlnā, khēḍṇā** 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **krīḍati** and **kheṭati**, or it comes from **kṣēlati** found in the Rāmāyaṇa where **khēlati** itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in **pharhā** and **phāhā** it may be due to the **-ś-** of **paraśú** and **pāśa-**. Similarly can be explained

**khass<sup>n</sup>nā** (**karṣati**), **phalāh** beside **palāh** (**palāśā-**); **khuss<sup>n</sup>nā** (**kuṣṇāti**: **kuṣyate**); **phaṅgh** (**pakṣā**-Pkt. **pakḥa-**: \***paṃkha** cf. H. **pākḥ**); **khutthī** (**kustrī**), **phammhan** (**pākṣman**). **khaṅgh** (**kāsā**, Pkt. **khāsa**; \***khassa-**, \***khaṃsa-** cf. H. **khāsī**), **phambh** (**pākṣma-**) if not from Pers. **paśm**. This kind of aspiration has been extended to loans from Persian, e.g. **khursī**, beside learned and spreading **kursī**, (Pers. **kursī**), **khīssā** (**kīsa**), **khēs** (**kēsh** 'kind of linen garment'), **khīnkḥāp**, 'brocade' (**kīmkhwāb**) etc. Sometimes an **h** jumps over from a back syllable, e.g. **pachān<sup>n</sup>nā** (**pratyabhijānāti** Pkt. **paccāhiyāṇāi**). II. **pichattar** 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. **bhā(h)** (**bīsa-**), **bhō(h)** (**busā-**) which occur in H. and M. also have been supposed to be cases of IE \***bh** losing its aspiration in Skt (Bloch § 84). Other examples are **ghuṇḍ** (**guṇṭhana-** also **guṇḍana-**), **dhō(h)** (**drōha-**) **sārḥī** (**śāṭi-** \***śāṭhi-** \***sādhi-**), **kaṅghā** (**kānkata-** > \***kaṃkhaō**) but H. **kanghā** which should have been \***kākā**, \***kākhā** or even **kāghā** if \***kaṃkhaō** had become \***kaṃghao** in Pkt. times, **bhāph** (**bāspa-**) **sādhūr** (**sindūra-**); *ts.* **gharistī** (**gr̥hastha-**) influenced by **ghar**. **jhūṭh** (**juṣṭa-**) for **j**. > **jh-** see Pischel § 209. **bhauknā** 'to bark,' **būhknā** 'to cry' if connected with **bukkati**; **bhukk<sup>n</sup>nā** 'to sprinkle a powder' cf. II. **buknī** 'a powder'. **buknā** 'to pound' may also come from **bukkati** as this verb also means 'to give pain', and the Panj. word **bhukk<sup>n</sup>nā**, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. **mijjh**, **minjh** (**majjā**, **majjas**, **mēdas**) is unexplainable.

**kaḍḍhanā** (**kr̥ṣṭa-** > **kaṭṭha-** > \***kaḍḍhāi**), **behrā** (**veṣṭa-** Pkt. **veḍha-**) **jārh** or **dārh** (**daṃṣṭrā** cf. Pa. **dāthā**, Skt. **dāḍhā**), **lōrhā** (**loṣṭa-**), **sēdh** (**śrēṣṭhī**) are perhaps cases of implification of double consonants in Pkt. cf. Pa. **kōṭha** (**kuṣṭha-**: \***kaṣṭha-**) and hence they regularly become **ṛh** in modern languages. **aṛ-** in H. **aṛtis** 38, **aṛtālis** Panj. **aṛtālī** 48, may have similarly come from Pkt. **aṭṭha-** > **aḍha-**. cf. Guj. **aḍhār** 18. AM.



§127. In a few cases, an **h** left alone in a back syllable has come to the front and aspirated a consonant of that syllable *e.g.* **bhukkh** (bubhuksā: Pkt. buhukkhā), **magghar** (mārgasīra- > \*magghahira-), **gadhā** (gardabhā- Pkt. gaddaha-) **nibhnā** (nirvahati > Pkt. nivvahaṃ). **pājhattar** (75).

§128. A very important category is the aspiration of Skt. **-ly-**, **-ll-** or of **-l-**. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

**-ly-** : **kallh**, H. **kal**, **kalh** (kalya-), **kūhl** (kulyā), **sáhlāg** (śalyaka-, Pkt. \*sallamka-), **páhlāg** (palyaṅka-), **māhl** 'belt of a wheel' but **mālā** 'garland' WP **māhlā** (mālya-, mālā) **tulhā**, **tullharā** (tulā : tulya-; tulā 'a beam in the roof', tulādhāra 'an oar'); **ḍullh'nā** 'to flow out, spill' but **ḍull'nā** 'to become homesick' (dolayati: \*dulyate), **sēlhkharī** (śailya+?); S. **muīh** but Panj. **mull** (mūlya).

**-ll-** : **cullhā**, H. **cūlhā** (cūlla-: \*culya-), **gallh**, H. **gāl** (galla-, cf. **galyā** 'multitude of throats'), WP **pallhī** 'green leaves of gram' (**pallava-**).

**-l-** : **gāl**, WP **gāhl** (gāli-). Bloch suggests **garhā** : **galhā**, but that will not do for Panj. Lah. and Sindhi; **bahld** also **bauld** (**balivārda-**), **halhdī** (haridrā, Pkt. haliddā Pisch. §257) WP. **māhlā** (mālā), **bāl**, WP. **vāhl** (vāla-), **ḍōhlnā** 'to pour out' but **ḍōlnā** 'to feel homesick' (dolayati), WP **pāhlamnā** beside **palamnā** (pralambate), Lah. **sālh** (śāla), Lah. **sih** but EP **sil** (śilā); **sillhā** (śītala- cf. H. **silā**). Pers. **sailābī** 'dampness' becomes **salhābbī**.

§129. There are a few exceptions also, *e.g.* **sall** (śalya-), **pōl** (pūlya-), **palānā** (paryāṇa-: \*palyāna-), **tēl** (\*tailya-) **call'nā** (calati: Pkt. callai: \*calyati), **mall'nā** (mallati \*malyati), **hill'nā** (hilati: \*hilyati).

§130. An initial **r** in WP is often followed by a vowel in low tone, *e.g.* **Rhām** (Rāma-), **Rhāṇō** (**Rāṇō** perhaps connected with **rāṇī** Skt. < **rājñī**), **rhōṭī** (H. **rōṭī** etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated **rh**, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP **par**=**bhar** [p<sub>e</sub>Δr] adv. 'but' similarly an initial **k** in Poṭh. lowers the pitch of the following vowel, e.g. **ghaṭṭhā** pronounced [k<sub>e</sub>Λṭ:ha] Panj. **kaṭṭhā**, 'together', **ghallā**, [pronounced k<sub>e</sub>Λl:a], Panj. **kallā** 'alone'; L. S. I. VIII<sup>1</sup> p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find **hēvaṃ** (ēvām), **hida** (\* idha: ihá), **hēdise** (īdrśa -\* edrśa) and in **pāli huram** 'in jener welt' beside **ōram** (āvaram) Wackernagel § 211 b. Skt. **aṭṭa-**: **haṭṭa-** perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.<sup>1</sup> EP **hōr**, WP **hōr** [h<sub>e</sub>o:r] (**āpara-**) cf. H. **aur**, Rājas. **ōr**; EP **hummh**, WP **hussar** [h<sub>e</sub>us:əɾ] (**uṣma**) cf. H. **ūbh. hass** (āṃsa-); EP **ikk** W P. **hikk** [h<sub>e</sub>k:] S. **hēku** Lah. **hikk** [h<sub>e</sub>k:-] (**ēka-**, Pkt. **ēkka-**), EP. **mjh**, W P **hanjh** [h<sub>e</sub>Δnjʔ] (**āśru**), EP. **rīṭṭhā**, W P **harīṭṭhā** (**āriṣṭa**); W P **hīh** [h<sub>e</sub>iʔ] (**īśā**); H. **hōṭ** (**ōṣṭha-**) **haḍḍ**, II. **hāɾ** if at all connected with **āsthi**. cf. P **hocchā** G. **ōchū**. P. **hāh** II. **āh** cf. P. **haukkā**. II. **ham**, 'we' W P **hanērā**, **hunal**. P. H. **hā** Skt. **ām**.

### Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Panjābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of **h** on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an **h**, eg.

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(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. **hida** to be a Māgadhism. Similarly Māns. **hidam** if not a pure blunder *ib.* p. 92 n.

(a) Gen. Sing. Pkt. **ghōḍaḥassa** > Apabh. **ghōḍa[ḥ] ahu** (Pischel §366) > \***ghōḍēhū** > **ghōṛē** the modern oblique singular in H. Panj. The final **ē** is due to **-aḥa-**. In languages which reduce **-aya-** > **ā**, we have the oblique form **ghōṛā** as in Guj. Rājas etc., Sir George Grierson assumes Apabh. **ghōḍaāssa** > **ghōḍaāhi** > **ghōḍaai** > **ghōṛē** (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. **akkhihiṃ** > **akkhiḥi** > Panj. **akkhi** as in **akkhi dekkhēā** 'seen with the eyes.' In a similar way **hatthi** 'with the hands,' **pairi** 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final **i** in **hatthi**, **pairi** is either on the analogy of **akkhiḥi**, or is due to the shortening of **ē** in **hatthehi** which contracted into **i** with the following **i**. I, however, remember having heard **hatthē**, **kannē** also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. **karasi** > Apabh. **karasi** or **karahi** (Pischel §455) > Panj. **karē**. In Panj. the nasalisation of final-**ē** is, perhaps, to distinguish it from III Sing. **karē**. In Hindī both end in **-ē**.

(d) Present Indicative II pl. Pkt. **karaha** > Apabh. *id.* or **karahu** (Pisch. § 456) > Panj. **karō**. Nasalisation as above in (c) is to distinguish from Imper. **karō**.

(e) Imperative II pl. Pkt. Apabh. **karaha**, **karahu** (Pisch. §471) > Panj. **karō**.

(f) In all the paradigms of the Present Indicative of the substantive verb **hōnā** 'to be', the initial **h** is always dropped in pronunciation though written in script. Thus **hai** 'is' pronounced **ai**, **hāi** 'art' -**āi**, **han** 'are' -**an**, **hā** 'am' -**ā**.

§134. (3) When two consecutive syllables of a word contained **h** or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus **lōhḍā** (**lōhā** + **bhāṇḍa**, **lauhabhāṇḍa**) **ḍabīṇḍi** (**dadhibhāṇḍa-**), **lōḥṭiyā** (**lōhā** + **haṭṭa-**), **māih** (**māhiṣi**), **māihgā** (**mahārga-**), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhṛā* (*pitriya* + *śvāśura-*), *dadiauhṛā*, *maliauhṛā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dēvāḥ* > Pā. *dēvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāḥ* [*kəṛ'ā:*] (*kaṭāha-*), *khōḥ* [*khō*] (*kṣudhā*), *bēāḥ* [*bēā'*] (*vivāhā*) etc.

In *ballā* WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kātti*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhttimā*, *kāhttiā*, *kahtti* etc<sup>1</sup>. In WP 24, 25, 40 and in Muk. 50 show tones thus *cāhvi*, *pānjhī*, *cāhī*, *pānjhā* [*panjha*]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bāccā* (*pādshāh*), *sahī* (Ar. *saḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself<sup>2</sup>. The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāḥ* [*gúnā*] (*gunāh*), *ugāḥ* (*úgā*) (*gawāh*), *malāḥ* [*mə'lā*] (*mallāh*), *rāh*, *cāh* (tea).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī<sup>3</sup>. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *-vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gehārmā* [*gē.ā.rmā*], *bhārmā* [*b.ā.rmā*].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *itt* (*iṣṭā*) goes back to Pkt. *sitt-*, *satt-*, *suttānā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīt*. *miṭṇā* (*mṛṣṭā-*). *pittānā* 'to beat breast in mourning' (*piṣṭā-*) cf. H. *pīṭṇā*; *ghuṭṭānā* (*ghṛṣṭā-*); *maṭ*, *maṭi* 'monument' besides regular *maṛh*, *maṛhi* are *ts*; *lik(h)*, *lak(h)ir ts*. (*lékhā?*); *kāṭṭ* (*ēkaṣaṣṭi-*), *bāṭṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) the loss is very early, cf. AMg. *saṃkala-* Pisch. 213, H. *sākal*.

### PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

**k-**: *kann* (*kārṇa*), *karnā* (*kāratī*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīrā* (*kīṛa-*), *killā* (*kīla-*), *kukkar* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣi*).

**kh-**: *khaṭṭ* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāi* (*khātā-*), *khāri* 'basket' (*khāri*).

**g-**: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gārḥā* (*gāḍha-*), *gummā* (*gūlma-*), *guijhā* (*gūhya-*), *gūh* (*gūtha-*), *giddh* (*gīḍhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gāū*, *gā*, (*gō-: \*gāvā*).

**gh-**: *gharā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛtā-*), *ghōrā* (*ghōṭa-*).

**c**: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citrayati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

**ch-**: *chann* (*chāndas*), *chatt f.* (*\*chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijjānā* (*chidyate*), *chiddā* (*chidrā*).

**j-**: *janā* (*jāna-*), *jamm* (*jānma*), *jānānā* (*jānāti*), *ji* (*jivā-*), *jibh* (*jihvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

**jh-**: No word began with *jh* in PI except *jhaṭṭi* from which come perhaps EP. *jhaṭṭ*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are  $\sqrt{\text{ṭaṅk}}$  (from  $\text{ṭaṅka-}$  'seal') 'to shut', Kāty. Śr. IV, X.  $\text{ṭaṅkaṇaksāra-}$  'borax' Kāty. Śr. III paddh.,  $\text{ṭṭṭibha-}$  name of a demon Mn.,  $\text{yājñam}$ ,  $\sqrt{\text{ṭval}} = \sqrt{\text{ṭal}}$  Dhṛp. XX 5;  $\text{ḍākinī}$  Pāṇ IV, 2, 51;  $\sqrt{\text{ḍi}}$  Pāṇ VII, 2. 10;  $\sqrt{\text{ḍhauk}}$  Pāṇ. VII 4, 59.

$\text{ṭ: ṭaṅg, ṭakā}$  ( $\text{ṭaṅga-}$ ,  $\text{ṭaṅka-}$ ),  $\text{ṭalnā}$  ( $\text{ṭvalati}$ ),  $\text{ṭaṭīhrā}$  ( $\text{ṭṭṭibha-}$ ).

$\text{ṭh: Ṭhaukar, Ṭhākar}$  cf. **H. ṭhākur** ( $\text{ṭhakkura-}$ ).

$\text{ḍ: ḍaurū}$  ( $\text{ḍamaru}$ ),  $\text{ḍain}$  ( $\text{ḍākinī}$ ).

$\text{ḍh: ḍhōnā}$  ( $\text{ḍhaukate}$ ).

$\text{t: tand}$  ( $\text{tāntu-}$ ),  $\text{tattā}$  ( $\text{taptā-}$ ),  $\text{takkanā}$  ( $\text{tarkayati}$ ),  $\text{tau}$  ( $\text{tāpa-}$ ),  $\text{til}$  ( $\text{tīla-}$ ),  $\text{turnā}$  ( $\text{turati}$ ),  $\text{tin}$  ( $\text{tr̥ṇa-}$ ).

$\text{th:}$  No sure example is found except **thukk** which may be connected with Skt **thutkāra** if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with **th**, most of them being proper names or imitative sounds.

$\text{d: dānd}$  ( $\text{dānta-}$ ),  $\text{dassanā}$  ( $\text{darśayati}$ ),  $\text{din}$  ( $\text{dīna-}$ ),  $\text{duddh}$  ( $\text{dugdhā-}$ ),  $\text{dūr}$  ( $\text{dūrā-}$ ),  $\text{dissanā}$  ( $\text{dṛśyāte}$ ),  $\text{dōhtā}$  ( $\text{dauhitra-}$ ).

$\text{dh: dharnā}$  ( $\text{dharati}$ ),  $\text{dhār}$  ( $\text{dhārā}$ ),  $\text{dhūṣ}$  ( $\text{dhūṣā-}$ ).

$\text{p: panj}$  ( $\text{pāṇca}$ ),  $\text{pānī}$  ( $\text{pānīya-}$ ),  $\text{pinn}$  ( $\text{pīṇḍa-}$ ),  $\text{pīr}$  ( $\text{pīḍā}$ ),  $\text{putt}$  ( $\text{putrā-}$ ),  $\text{pucchānā}$  ( $\text{pr̥cchāti}$ ),  $\text{pōh}$  ( $\text{pauṣa-}$ ).

$\text{ph: phal}$  ( $\text{phāla-}$ ),  $\text{phan}$  ( $\text{phaṇā-}$ ),  $\text{phālā}$  ( $\text{phāla-}$ ),  $\text{phull}$  ( $\text{phulla-}$ ),  $\text{phaggan}$  ( $\text{phālguna-}$ ).

$\text{b: bakkarā}$  ( $\text{barkara-}$ ),  $\text{bannhēnā}$  ( $\text{*bandhati}$ ),  $\text{bāh}$  ( $\text{bāhā-}$ ),  $\text{bī}$  ( $\text{bīja-}$ ),  $\text{bujjhānā}$  ( $\text{būdhyate}$ ).

$\text{bh: bhattā}$  ( $\text{bhaktā-}$ ),  $\text{bharnā}$  ( $\text{bhārati}$ ),  $\text{bhau}$  ( $\text{bhāgā-}$ )  $\text{bhū}$  ( $\text{bhūmi-}$ ),  $\text{bhujjānā}$  ( $\text{bhṛjjati}$ ).

§138. Intervocalic stops. Among these **-k-**, **-g-**, **-c-**, **-j-**, **-t-**, and **-d-** were lost altogether leaving a slight **-y-** glide in their place the effect of which is seen in the subsequent change **-aṃya->ē**. **-ṭ**, **-ḍ** became **-ṛ**. **-p-** became **-v-** in Mī which later was lost, or changed to **u** and together with the preceding vowel resulted in a diphthong or a simple long vowel. **-b-** is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-ṭh- ḍh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.<sup>1</sup> At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group."

-k-: cam[e]ār (carma'kāra-), ka nh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mr'ṭtikā), makkhī (māksikā), nhērā (\*andhakara-).

kh-: nāuh (nakhā), mūh (mukha-), sēhrā (śekhara-), līh (lēkhā), suhaunā (\*sukhāpayati).

-g-: bhain (bhaginī), narōēā (nīrōga-), chellā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍīgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍi (laghū-), WP māh (māghā).

-c-: sūi (sūci).

-j-: rāi (rāji-), ruāh (rājamāṣa-), bāniā (vāṇija-), bī (bīja-), WP ayāpā (ajānat), WP ayālī (ajapāla-).

ṭ : kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (kāṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛm (kuṭumba-), kīṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: pīṛhā (pīṭha), maṛh (maṭha-), paṛhoā (paṭhati).

-ḍ-: pīṛ (pīḍā), nār (nāḍī), dhūr (\*dhūḍi: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍhā-), gāṛhā (gāḍha).

-t-: khāi (khātā), ghau (ghāta-), jūā (dyūtā-), seāl (śītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihñā (kathayati), saūi (śapatha-), gūh (gūtha-), paihlā (\*prathillā), paihā (pātha-).

-d-: keārā (kādāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādonā-).

-dh- hun (adhunā), khōh (kṣudhā), dahī (dādhi-), bēh (vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

p-: aut (apūtra-), nāī (nāpīrā), bacc (āpatya-> Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayālī (ajāpāla).

-ph-: kūhnī, kōhnī (kaphōni-), kāhlā (kaphala-?).

-b-: pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bhukkh (bubhuksā), gadhā (gardabhā) for subsequent appearance of bh- and dh- from b+h, d+h see §127), paih (prabhā), sōhnā (śōbhate), W P karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably alveolar. So it is in many IAVs. <sup>1</sup> In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its accoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the PI initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), naṭṭh<sup>a</sup>nā (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes made dentally." **Panjābī Phonetic Reader** p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but accoustically it is not noticeable" **Bengālī Phonetics. Bulletin of the School of Oriental Studies** II. p. 6.



**m-**: *manjā* (mañcaka-), *missā* (miśrā-), *mūh* (mukha-), *mūt* (mūtra-), *mutṭh* (muṣṭī-), *mittī* (mṛ'ttikā)

§140. **Intervocalic Nasals.** The difference between the treatment of **-n-** and **-ṇ-** according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī<sup>1</sup>. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar **n** although in Gurmukhī script are often represented by cerebral **ṇ** which is the proper treatment in *malwaī* and *mājhī* dialects. **-m-** was always split up into **-ṽ-** which later on became **-ū-** or **-u-** and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where **-m-** appears in place of P I **-m-** are due to a secondary change of **-ṽ-** **-ū-** or even of **-u-** into **-m-** which as far as can be seen took place before a long vowel (ā, ē).

The only exceptions are *maus* (amāvāsyā) and *amī* used as personal name (amṛ'ta-). In the first word **-m** may have been preserved through an early loss of **a-**, and the second word may be a loan from MI.

- (1) **-ṇ-** } preserved when occurring in the body of a word  
**-n-** } although become alveolar:—

**-ṇ** : *phan* (phaṇā), *surānā* (śṛṇōti), *ginaā* (gaṇayati : cf. *grṇāti* 'to announce'), *mānak* (māṇikya-), *banāj* (vaṇijya-).

**-n** : *ūnā* (ūnā-), *hun* (adhunā), *phaggan* (phālguna-), *pānī* (pāṇīya-), *tānānā* (tānayati).

(2) In inflexional suffixes, **-ṇ-**, **-n-** were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām >  $\begin{cases} \text{-akānām} > \text{-eā} \\ \text{-ikānām} > \text{-iā} \\ \text{-ukānām} > \text{-uā} \end{cases}$  Now used as Oblique plural.

(1) Turner: §66.

Nom. pl. neut. -āni > **ā** { -ikāni > **iā** } Now used as Direct pl. in the feminine gender.

Nom. pl. neut. -īni > **ī**. Used in WP for Direct pl. in the fem.

In EP. **dahī** Nom. Acc. pl. perhaps represents this change.

-m-: **kaul** (**kāmala-**), **aulā** (**āmala-**), **cāur** (**camara-**); **baur** (**bhramara-**), **ḍaurū** (**ḍamaru-**), **nāu** (**nāma-**), **paū** (**pāmā-**), **thaū** (**sthāma-**), **lū** (**lōma-**), **dhūṣ** (**dhūmā-**), **callā** (**\*calyāmi-**), **karā** (**karāmi-**) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -m in **jamāi** WP **juāi** (**jāmātr-**), **kamārā** WP. **kuārā** (**kumāra-**), **kimē**, WP. **kivē** cf. Guj. **kēm**, (Pkt. **\*kimēṇa**? cf. **imēṇa**), **jimē** WP. **jivē** (Pkt. **\*jīmēṇa**) cf. Guj. **jēm**, **im**. In the ordinal numerals as **pañmā** WP, **pañvā** (**pañcamā-**) etc. Before the close vowel **i** however, the secondary change does not take place. e.g. **sāi** (**svāmi-**), **rūi** (**rōma-**), **bhūi** (**bhūmi-**).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no m- originally. e.g., **pāmā** WP. **pāvā** (**pāda-** > **pau** + **-ā**), **jomār**, WP. **juār** (**\*yavākāra-**), **damān** WP. **duān** (Pers. **dīwān**).

§141. Initial y-, v- become j-,b- respectively. In W.P, however, v- remains v and in some words y- also appears as y-.

y-: **jaū** (**yāva-**), **jōt** (**yōktra-**), **jā** (**yādi-**), **jānā** (**yāti-**), Relative pronoun **jō**, **jāhrā**, **jīh-** (**ya-**); **jaihnā** but WP **yaihnā** also (**yābhati-**), the derivatives from this root also appear with y- in WP. In EI y- is retained perhaps in the educated speech only in words with y- borrowed from Persian e.g. **yār**, **jār** (Pers. **yār-**), **yā**. **jā** (Pers. **yā**).

v-: **bakkh** WP. **vakkh** (**vakṣa-**), **bijj** (**vidyut-**), **bingā** (**vakrā-**) **bāt** (**vārttā**).

§142. Intervocalic -y-, -v-. Excepting MI. -aya- > **ē**; the y- between any other vowels disappeared. But when preceded by a close vowel **i**, **ē**, **ū**, a strongly fricative glide y developed before

the original *y* and both became *-yy-*. The whole group appears as *-iyy-*, *-eyy-*, *uyy-* in *pāli* which later on became *-ijj-*, *-ejj-*, *ujj* in *Mah. & AMg.* and are found at present in *S* and *M*. Where, however, the *y* glide did not develop, the *-y-* disappeared as in *śaurasēni* and *Mg.* and found so at present in *Hindī*. *EP.* belongs to the latter group, but there are in it a few words showing *jj-* which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

*-v-* also has two developments. It disappears before vowels other than *a*, but otherwise becomes *u* and with the previous vowel forms a diphthong.

*-y-* : (i) for *aŷa-* > *ē* see <sup>1</sup> § 103.

(ii) *peār* (*priyakāra-*), *gānā* or *gaunā* (*gāyati*), *karīdā* 'being done' (Pkt. \**karīamta* from *karīadi* on the analogy of *dīamta-* : *dīadi*, *pīamta* : *pīadi* etc.).

(iii) *dūjjā* beside *dūā* (*dvitīya-*, Pkt. *duīya* \**duījj*, cf. *AMg.* *aḍḍhāijja* < *ardha tṛtīya-*), *tījjā* beside *tīā* (*tṛtīya-*, *AMg.* *tīeya tātīya-*), *bhānaja*, *WP.* *bhaṇeā* (*bhāgināya-*).

*dāj* (*dāya-*) or perhaps from Pers. *dād* 'a gift.'

*-v-* : (i) *chail* (*chavi* + \**illa-*, *jī* (*jīvā-*) Pkt. *jīvō*), *dāī* (*dēvī*), *beāh* (*vivāhā-*), *WP.* *parīhṇā* (*parivēṣayati*) *EP.* *parōsnā* is a loan from *H*.

(ii) *Saun* (*śrāvaṇa-*), *deōr* (*dēvara-*), *jiūn* (*jīvana-*), *dhaulā* (Pkt. *dhavala-*), *jhiūr* (*dhīvara*).

(iii) *nūn*, *WP.* *lūṇ* (*lavaṇa-*), *salūnā* (*salavaṇa-*) go back to Pkt. *lōṇa* with a subsequent closing of the *ō* vowel.

§143. *r*, *l*. For the separation of two dialect-groups in which the *IE* \**r*, \**l* both appear either as *r* only or as *l* only, see Bloch § 139. They were confused into *r* in the West including Iranian, and into *l* in the East (*Mg*) The tendency to borrow

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(1) *y* appearing in Native spelling of the *EP* words or of *Hindī* words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find **l** where Vedic had **r**, and sometimes **r** where Vedic had **l**. In several cases, doublets appear with **r** and **l** with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic **-l-** becomes **-ḷ-** in WP.

(i) **r, l** agree with Skt:—

**r**: rāt (rātri-), rann (raṇḍā), rassī (raśmī-), russ<sup>nā</sup>, (ruṣyatē), karnā (kārati), bissarnā (vismarati), sauhrā (śvāsura-).

**l**: lajj (lajjā), lipp<sup>nā</sup> (lipyate), likh (likṣā), lōhā (lōhā), seāl (śītakāla-), pīlā (pīṭala-), phal (phāla-), bāl (vāla-).

(ii) Skt. **r** > Panj. **l**. Most of these words are found with **l** in Pkts. halhḍī (haridrā: Pkt. haliddā), lajj (rājju-), lās 'rope' (raśmī-) ? either loan from H. or borrowed from Pers. lās 'refuse of silk'. In numerals 39—48, the change **r** > **l** is as old as MI.

(iii) In a few words **-ry-** after short **a** became **-ll-** in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). pal<sup>ṭnā</sup> (paryasta-: Pkt. pallaṭṭai), palthī (paryasta-), pahlāg (paryāṅka-), palān (paryāṇa-).

(iv) Skt. **-dr-** > Panj. **-ll-** as found in Pkt. allā (ārdrā: Pkt. alla-), bhalā (bhadrā-), khullā (kṣudrā- AMg. chulla-, culla-, cf. Mar. cultā).

(v) Skt. **l** > Panj. **r** : abēr, sabēr (avēlā. savēlā) cf. Panj. bellā (vēlā).

(vi) In one or two words Skt. **l** appears as **n** in Panj. e.g. nūn Wl' lūṇ (lavaṇa-), naṅgh<sup>nā</sup> beside laṅgh<sup>nā</sup> (laṅghate but cf. naṅkhati 'to move'). The confusion between **l** and **n** is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), sūh (śapatha-) etc.

ṣ-: sōḷā (sōḍaśa), saṭṭh (ṣaṣṭi-), chē 'six' comes from such form as \*xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddhā (suptā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MI -h- derived from PI aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hāḥ (āṣāḍha-), karh (kāriśa-), toh (tūśa-) tih (tṛṣā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (mūsala-), the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāi 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aśitī- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aštāiti 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in si 'was, were' if derived from āsit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hatth, WP [h̥at:h] (hāsta-), hīḥ (hr̥daya-), hal (hala-), haraḥ (haritaki).

§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhā-), gehā (grāha-), saihnā (sāhate).

### Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound<sup>1</sup>. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

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(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः पठितः सन्नतरो हीनश्चासनादः ॥४३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥ ४४॥

been assimilated to those following<sup>1</sup>.

§ 150. In groups stop + other consonant, the stop was not unexploded<sup>2</sup> because the next sound being more open<sup>3</sup> a partial release took place which was enough<sup>4</sup> to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* **-ty->-cc-**, **-dl->-ll-**, **-dv->-bb-** and **-ts->-cch-**. They are easy to explain if we consider the way in which each separate sound was formed.

(i) **-ty->-cc-** **t** was formed by closing the air passage with the spread tip of the tongue at the teeth or their root<sup>5</sup>. In pronouncing **y** the contact is made with the two edges of the middle of the tongue upon the palate<sup>6</sup>, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate"<sup>7</sup>. **c** also had the same place of articulation as **y**. It is not clear whether **c** was an affricate or a simple stop in the times of the *Prāṭisākhya*s. Prof. Macdonell thinks they (*i.e.*, palatals **c**, and **j**) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason **kh**, **gh** etc., were described as single sounds not making heavy

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(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation *i.e.*, by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V *Prāṭis* I. 44.

(3) In nasals the explosion of the preceding stop found its way through the nose.

(4) A V *Prāṭis*. I 24, Taitt. *Prāṭis*. II 38.

(5) Taitt. *Prāṭis* II 40.

(6) D. Jones: *English Phonetics* § 356

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of **t** to that of **y** without exploding the former. The **t** thus becoming unexploded lost its distinctiveness and moved on towards the position of **y** till the whole resulted in **-cc-**. The resulting sound is double after a vowel because in that case **t** is double on account of its forming the first member of the group **t+y**. This also explains why the resulting sound was unvoiced and not voiced. The **t** being longer prevailed over the fricative **y** in devoicing it. Similarly arose **-jj-** from **-dy-**, **-cch-** from **-thy-** and **-jjh-** from **dh-y-**.

(ii) **-dl- > -ll-**. The formation of **l** resembled that of **d** in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.<sup>1</sup> The **d** being followed by the contact for **l** at the same place was, therefore, unexploded, and **l** being a liquid and more sonorous sound prevailed upon **d** in assimilating it.

(iii) **-ts- > -cch-**. A similar consideration as for **-ty-** will explain this change also but with this difference that we might have expected **-ty-** to result in a palatal **-cc-** i.e. **-ttʃ-**, and **-ts-** in a dental **-cc-** i.e. **-tts-** which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.<sup>2</sup>

Why **-ts-** resulted in an aspirated **-cch-** and **-ty-** in an unaspirated **-cc-** seems to rest upon the sibilant in **-ty-** being not so strong as in **-ts-** because in the former case the spirant was only the devoiced form of **y** while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātiś. II 42, and A V Prātiś I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291—98.



The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop<sup>1</sup>.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the **Atharva Veda Prātiśākhya** I. 10 rendered thus by Whitney—'They (first mutes) are known as 'seconds' when combined with the qualities of **jihvāmūliya**, **ś**, **ṣ**, **s** and **upadhmāniya** ' Here one may also compare the **Panjābī** pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in **Panjābī** while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.' This is the reason why the resulting group in MI also is double between vowels; thus **-kṣ-** in PI was **-kkṣ-** and hence became MI **-kkh-**. Similarly PI **-ṣk-** = **ṣkk-** > MI **-kkh-**, PI **-sm-** = **-smm-** > MI **\*-mmh-** though represented by **-mh-** in writing. The metre shows that **-ṇh-** **-mh-** in MI should be pronounced, **-ṇṇh-** **-mmh-** respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group **-ṇh-** **mh** would simply be an aspirated **ṇ**, **m**. Subsequent development of MI **ṇh** into **nh** in WP analogous to **ṇṇ** > **n(n)** also proves it. No doubt a single **k**, **g** followed by **h** **fi** make an aspirated **kh**, **gh**. It is for this reason that an initial PI **kṣ-** > MI **kh** and not **kkh-**.

(iv) To account for **-dv-** > **-bb-**, we may assume that **v** was closer here than elsewhere. Hence it first became **b** and then assimilated **d**. cf. Aśoka **dbādasa** for **dvādasa**.<sup>2</sup>

§151. In other cases the double consonant of the group assimilated the single one, thus **-nd-** > **-nn-** as attested by the **kharoṣṭhī** documents from Central Asia belonging to the first or

(1) Whitney on AV **Prātiś.** II 6, **Traitt. Prātiś** XIV 12-13.

(2) AV **Prātiś** I 58, III 28, 30-32; **Taitt. Prātiś** 1-7, 9-28.

Whitney's **Skt. Grammar** §§ 228-29.

(3) **Girnar** III 1, IV. 12.

second century A.D., and the present pronunciation of many dialects of the N.W. including P'anjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV *Prātiś.* III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in P'anjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

#### §152. Stop+stop.

1. **Homorganic** groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkaṛ (kukkuṛā-), chikk (chikkā), cīknā (cikkaṇa-) but cf. cikkaṛ 'mad'.

-gg-: gūggal (gūggulu-).

-cc-: uccārṇā (uccarati); uccaṛṇā (uccaṭati) but the trans. form uccārṇā points to \*uccīṭati; khicṛī (khiccā) cf. Guj. khīcī; ūncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), guccā (guccā-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pṛcchāti) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjanā (bhrjjāti).

ṭṭ-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāt; paṭṭī (paṭṭa-) kuṭṭanā (kuṭṭayati), ghaṭṭanā (ghaṭṭayati MBh. VI 2894 B).

-dd-: uḍḍā besides urnā (uḍḍayati), haḍḍ (\*haḍḍa-).

-tt-: uttarṇā (uttarati), tittar (tittirā-) lattā (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khittī (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (\*utkhiṭati),<sup>1</sup> ukkhal 'mortar' (\*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghīkuār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaṭtā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

-pt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sākthi).

-bd-: saddā (śābda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajnā (utpadyate), WP upparṇā (utpatati, utpaṭati<sup>†</sup>).

-tph-: upphanā (\*utphanati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural +n or m, the nasal is assimilated.

(1) The existence of a verb \*khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakharṇā 'to separate,' bakharā 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <\*mukna-; mukt-). Pischel assumed \*mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (saknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., nagga-: \*namga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (rauikma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jivānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ became n [n]- in EP. and -nj in WP.

janeau, WP. janjū (yajñopavitā)

naī- perhaps goes back to rājanī, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāṇī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pa. saññā (cf. Pkt. saṇṇā). > \*saññ > \*sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātnī but P. saukkan?) Rattī "short form of the personal name Ratan may be equally referred to rātna or raktikā.

-tn->-kk?

(1) arak (aratnī), saukkan (sapatnī)?

-dn->-nn- This change goes back to PI. cf. bhinnā-, chinna-anna- etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to \*rudna > \*runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpnā (ātmanah)

-dm->-bb-: pabban (padmīnī), pabb "forepart of the sole of the foot" (padma-)?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, **Panjābī** ranks with the North-Western languages, **Sindhī** and **Lahndī**, and with some **Pahārī** dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone-changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the **kharoṣṭhī** documents from Central Asia (Blöch J. As. 1912, I p. 332ff). In Eastern **Panjābī**, however, **-ṅ(h)-** **-ṇj(h)-** remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of **Hindī**. For disappearance of the nasal or its reduction to nasality of the previous vowel see **Nasalisation and denasalisation** §§111-19:

**-ṅk-:** aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasāṅg (niśśaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṇa-) páhlāg (palyaṅka-).

**-ṅkh-:** saṅgh (śaṅkhá-?), pīgh (prēṅkhá), suṅghanā (\*śṛṇ-khati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

**-ṅg-:** uṅgal (aṅgúli-), bhaṅg (bhaṅgā), siṅg (śṛṅga-), raṅg raṅga-), caṅgā (caṅga-), piṅg<sup>a</sup>lā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṇṇ is commoner. They are, however, spelt both ways in dictionaries.

**-ṅgh-:** jaṅgh (jáṅghā), laṅgh<sup>n</sup>nā (laṅghate).

**-ṅc-:** paṅj (páṅca), maṅjā (maṅca-); sinj<sup>n</sup>nā (siṅcāti) kunjī (kúncikā), kanj or kunj (kancu-), kunj (krúṅca), cunj (caṅcu-). Lah. vaṅj<sup>n</sup>nā, vāiṇā S. vaṇ<sup>n</sup>ṇu (váncati).

**-ṅch-:** hūjhnā (uṅchati), pūjhnā (prōṅchati) Pkt. pumchaī, H. pōchnā, pūchnā).

**-ṇj-:** munj (muṇjā), anjan (aṇjana-). pinjara (paṇjara-), pinjaṇā beside pinnaṇā 'to card cotton?' (piṇjayati 'to kill'), bhann<sup>n</sup>nā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. samjḥā shñjhā), banjh (vandhyā: Pkt. vaṃjhā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), baṇḍanā (vaṇṭate), cuṇḍanā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (śuṇṭhi-), khunḍhā (kuṇṭha-)

-ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (piṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP, -ṇḍ- remains unchanged, *c.g.*, āṇḍā, but Mul. ānnā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ piṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindi.

ṇḍr-: pōnnā beside pōṇḍā (pauṇḍra-)

nt-: tand (tāntu), dand (dānta-) pāid W.P. puāḍ (pādānta-), sād in sukkh sād (śānti-), masād (māsānta-) may be a *semi-tatsama*.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case, See §§ 117 and 156.

-ntr-: āḍ WP ānda (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), mand WP mandar (māntra-), maḍārī or māḍārī (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neḍḍā, WP niūṇḍrā (ni- mantra-) WP māṇḍrī (māntrika-).

-nth : pandh pānthāḥ), kandh (kanthā L.), madhānī (manthāna-). WP pāṇḍhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chāṇḍaḥ), sanēhā (sandēśa-). WP nanān (nānāṇḍā) EP nanād must be a loan from Hindi, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, *e.g.* manākkhā (mandākṣa-), manhēnmā 'destitution of milk' (manda + dhainava-), manrāḥ 'not roughened

sic a grinding stone,' *mantārū* 'not knowing how to swim,' *mankhaṭṭū* 'not earning anything'; also in *mannō* *f.* ill luck (*mandimā m.?*), *kunnan* beside *kundan* 'pure gold' (*kunda-*)?

-*ndr-*: *cann* beside *cand* (*candā-*), WP. *canhā* *jhanhā* (*candrabhāgā*).

-*ndh-*: *annhā* (*andhā-*), *bannh* (*bandhā-*), *kannhā* (*skandhā-*), *innhan* (*indhana-*), *binnhanā* (*vindhātē*), *rinnhanā* (*\*rindhati*), *runnhanā* (*\*rundhati*).

-*ndhr-*: *gōhran* (*gudā + randhra-*).

-*mp-*: *kambanā* (*kampate*), *cambā* (*campaka-*), *tumbanā* 'to stretch out cotton before carding it' (*trumpati*), WP *limbaṇā* (*limpati*).

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śāmba-*), *sām* (*śaimbya-*), *kuṣam* (*kuṣumba-*), *kōṣmā* (*kauṣumba-*), *jammū* (*jambu-*), *kammal*, *kambal* (*kambalā-*), WP *palamṇā* (*pralambate*). The forms appearing with -*mb-* are confined to EP.

-*mbh-*: *kamheār* (*kumbhakāra-*), *thammh* (*stambha-*), *khammhā* (*skambhā-*), *ulāmmhā* beside *ulāmbhā* (*upāmbha-*) *rammhanā* (*rambhate*).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI *mp[h]*, *e.g.* *kammanā*, *tummanā*, *camēli*, WP. *limmanā*, *gummhā* besides forms with -*mb[h]*. Assimilation of *b-* in *mb* coming in the same syllable is also common in other languages *e.g.* H. *ām* (*\*āmb-*, *\*āb*) *sām*; cf. Southern English pronunciation of *lamb*, *land*, *comb*: *pond*, *limb*: *wind* etc.

-*nt-* > *\*-nd-* > *\*-nn-* > *-n* in the Present Indicative III pl. Thus *karanti* > *karan*, *bharanti* > *bharan* etc. In WP Present participles also, thus Pkt, *karaṃta-* > WP *karnā* 'doing'

§157. **Nasal+Nasal.** The first nasal is assimilated to the second.

-mn-: W.P. *nimmojhānā* (*nimnā+apadhyāna-*). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: *jamm* (*jānma*).

§158. **Double nasals**, like other double consonants have been preserved except that *ṇṇ-*, *-nn-* become alveolar.

-nn-: *ann* (*ānna*), *anāj* (*annāḍya-*).

-mm-: *damm* (*dramma-*).

§159. **Nasal+Semi-vowel** treated under *y-*, *r-*, *l-*, *v-* groups.

§160 **Nasal+Sibilants.** In its treatment of nasal+sibilant, also, **Panjābī** ranks with the North-Western languages, *i.e.*, it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The **Prātiśākhya**s refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant<sup>1</sup>. This may have been the course followed by the ancestors of **Panjābī**, thus:—

..ñś- > -ñśś- > -ñch- > Panj. -njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in *ṣṇī*,<sup>2</sup> and later on became an aspirated stop. But that would have been contrary to the **Panjābī** treatment of foreign fricatives whereby Pers. *x*, Eng. *θ*, Pers. Eng. *f* appear as *kh*, *th* and *ph*, respectively; while Pers. *g* Eng. *ð*, Pers. Eng. *z*, *v* appear as *g*, *d*, *j*, *b*

(1) **उणनेभ्यः कटतेः शषसेषु॥ AV Prātiś.** II 9 "After *ñ*, *ṇ* and *n* are inserted *k*, *ṭ* and *t* before *ś*, *ṣ* and *s*." **नकारस्य शकारे जकारः॥ AV Prātiś** II 10. 'Before, *ś*, *n* becomes *ñ*.' **उपूर्वः ककारः सषकारः॥ Taitt. Prātiś** V 32. "After *ñ* is inserted a *k* before *s* and *ṣ*." **टनकारपूर्वश्च तकारः॥ Ib.** V. 33 "After *ṭ* or *n* is inserted a *t*." Whitney's edition and translation.

(2) cf. the general tendency of **Panjābī** Pkt. to voice an unvoiced stop after a nasal consonant.



(unaspirated). Following this Pers. [ʃ] sometimes appears *ss* especially in illiterate speech, but the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

*mś*: *banjh*, WP *vanjh* "pole for propelling a boat" (*vaṃśa*-) *bās* 'bamboo' is a loan from Hindī. *sānjhī*, *sājh* (*sāṃśa*) cf. *ṣiṇā sāzhu* 'half of land produce'.

The numerals *bīh*, *tīh*, come from Pkt. *vīsaī*, *tīsaī* and not from Skt. *vimśati*. *triṃśāt*.

*ḍassanā* is from *daśyati*, and *ḍang* 'bite' from \**dakna* > AMg. *ḍakka* > \**ḍamka*. cf. II. *ḍāk*, *ḍaṅk*.

*kāssū* (*kaiṃśuka*-) is a loanword.

*-mś-*: *pīhnā* comes from Pkt. *pīsaī* rather than Skt. *piṃṣati*. cf. *ṣiṇā pezoiki*.

*-ms*: *kāssī*, W P. *kaiḥā* (*kaṃśa*-: *kāṃśya*-) seems to be a late borrowing with *-s* > *-h*. Sindhi *hanju* (*haṃśa*). *Panj* > *hans* is a loan. *hass* 'collar-bone,' but Sindhi *hanja*, "the part above the hip-bone on which infants sit in being carried" (*āṃśa*) *mās* (*māṃśa*-) is a *tatsama*. cf. Sindhi *māsu*, *māsu*, *ṣiṇā mōs*, Genitive *mozāi*.

MI *-mś*- *injhū*, WP. *ānjh*, Sindhi *hanja ṣiṇa āṣu* (*āśru*-Pkt. *aṃsu*) *khangh* (*kāsā* Pkt. *khā sā* Pisch. § 206, \**khassā* \**khaṃśa*) cf. II *khāsi*. *khunjanā* to be missed (*kuṣṇāti*, Pkt. *kussaī* *khussaī*, \**khūṃśaī*) cf. II. v. ṭ. *khōsnā māih*, W P *majjh*, *manjh* (*māhiṣī*) \**mhiṃsī*) cf. II. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

*cunghanā* H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (√*cūṣ*:- √*cucūṣ* Pkt. *cūsaī* *cussaī* \**cūṃsaī*; or from *cukṣati* > \**cumkhati*).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

#### § 161. Groups with *y*.

(1) *y* always occurs as the last member of a consonant-group<sup>1</sup> when a stop except a dental precedes *y*, the *y* is assimilated.

(1) Monier-William's Dictionary records only one word *यवागुली* *yvāguli* in which *y* occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (māṇikya-), chikkā (śikya-) cf. Guj. Śīkū saknā (śakyati or śaknōti), sāk 'relation' \* (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-). 1

-cy-: pacnā (pacyate)<sup>1</sup>, rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacīuṇā (vacyāte.)

-jy-: Jāṭh (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhrjyate).

-ty-: phaṭnā (\*sphaṭyati: sphaṭate), ghaṭṭanā (\*ghaṭyate: ghaṭṭate: ghaṭate), tuṭṭanā (truṭyati).

-ḍy-: Powādhī jāḍḍā (jāḍya-).

-py-: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya), māppā (māpya-).

-bhy-: labbhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.

-ty-: sacc (satyā-), naccanā (nṛtyati), bacc WP vacc (āpatya-),

-dy-: ajj (adyā-), khājjā (khāḍya-), bijj (vidyut), jūā (dyūtā) chijjanā (chidyate), bājjā (vāḍya-), pasijjanā (prasvidyate) upajnā (utpadyate).

-dhy-: gijjhanā (grḍhyati), bujjhanā (būḍhyati), sujjhanā (śudhyati), sijjhanā (śidhyati), rijjhanā (rḍhyati), mājjhā (māḍhyā). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

(3) -ṇy- becomes nn- but the examples are not certain.

punn (pūṇya, kān f. (\*kāṇya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phaṭ, tap and in a number of other words, see §121 (6).

(4) The treatment of **n+y** is not quite definite. In some words the **y** is assimilated and in others it becomes **j**. The former seems to be the proper development in E.P.

**sunṇā**, WP. **sunjā** (śūṇyā-); **jann**, WP **janj** (jānya-) cf. Mar. **jānavsā** (jānya+vāsa-); **kannē** t., WP **Kanj** (kanyā) **dhān** WP **dhāī**, perhaps, for **dhān** \***dhānj** (dhānyā-); **mannan**, (**mānyate**), **neārā** (anyākāra-?). [M] **anj** (anya-).

(5) In **m+y**: the **-y** is assimilated.

**uggamnā** (udgamyate), **ghummanā** (HD **ghummai**: \***ghumya**).

(6) In **l+y**, the **y** is assimilated but in many cases the resulting **-ll-** seems to have been aspirated at some stage, probably before **Apabhraṃśa**, for we find its traces in several languages at present. For **Marāṭhī** see Bloch §148.

**Kallh**, H. **kalh** (kalya-), **pahlāg** (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

(7) In **v+y**, the **y** was assimilated and the resulting **vv** became **bb** in **EP**, but remained **vv** in **WP**. **Sindhi** treats this group differently in the initial position from the interior one.

**bāgh** (vyāghrā-), **sarbāh**, **sirbāh** (Panj. **sir**+Skt. **vyādhi**-).ā-

(8) In **sibilant+y**, the **y** is assimilated and the resulting **śś** **ṣṣ** fall together with **ss**.

-śy-: **nassanā** (naśyati), **dissanā** (drśyate), **saulā** (śyāmala-).

-ṣy-: **russanā** (ruṣyate), **tussanā** (tuṣyati).

-sy-: **sālā** (syālā-), **hāssā** (hāśya-), **hasnā** (hasyate) or perhaps a loan from **Hindi** but the latter goes back to **Pkt.** \***hamsa**-ālas (ālasya-), **kāssi** (kāṃśya-).

(9) In **ry**, **hy**, the **r** and **h** are assimilated because they are never doubled in a group (see § 151). The resulting **yy** becomes **jj** but in the case of **hy** it is aspirated for **h**, also, like **ś**, **ṣ**, **ś**, when assimilated, aspirates the resulting double consonant.

**ry**:- **kāj** (kāryā-), WP **pujjanā** (pūryate) **EP** **pugganā** may be an analogical formation after **bhajj** **Ambālā** **bhagg**; **bhiij**: **Ambālā** **bhigg**.

-hy-: gujjhā (gúhya-). bājjhō (bāhyatáh), bōjh (\*uhya-:Pkt. vojja-), dājh (\*dāhya-). WP ḍajjh<sup>nā</sup> (dahyate).

§162. **Groups with r.** In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the **Shāhābāzgarhī**, **mansehrā** and **Girnār** versions with those of **Kālsī**, **Dhauri** and **Jaugada**. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + r; thus we get **dharma** > **dhram(m)a-**, **sarva** >, **savra**<sup>1</sup>. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in **Prithirāj Rāsau** of Cand.<sup>2</sup>

Consonant + r: -

**kr**: **kōh**, S. **kōhu** (**krósa-**) **kōl**, S. **kōli** (**krōḍē**), **cakk** (**cakrā-**) **cukkā** (**cukra-**). **sūk** (**sukrā-**) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi Granth**.

**gr**: **gaṭṭlanā** (**grathnāti**) **gehā** (**grāha-**), **aggā** (**āgra-**), **jāgnā** (**jāgrati**). **graihn** 'eclipse' is a *ts.* **gās** 'mouthful' is a loan from Hindi, **grāh** is a loan from WP; **grās** usually used in **gaū grās** 'portion of bread set apart for cows' is a *ts.* **graū** or **grā** 'village' is a loan from WP the common word in EP being **piṇḍ**.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) **dhram(m)a-** for **dharma** in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrā-).

jr: bajj 'calamity' (vājra-).

qhr: mīdḍhā (mēḍhra-).

tr: tāhnā, WP trāhnā (trāsayaṭi), tōṛnā WP troṛnā (trōṭayaṭi) gōt, WP gōttar (gōtrā), cittā WP cittrā (citraka-), cittanā, WP cittarnā (citrayaṭi), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dāttī WP dātri (dātra-), tinn WP trai (ṭṛiṇi, Pkt tinni), (trāyah-). Guj. tran may be contamination for the two.

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following -ṭṭ- cf. WP. truṭṭanā. Similar may be the case with taṭṭī, WP. traṭṭī, In ciṭṭā 'white' (citrā-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-nṭr-: ād, WP āndar (āntrā-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidṛā chidṛā-), dadd WP daddar (dadru-), nīḍ WP nīndar (nidrā). In ḍāhnā, if from drāghate, dr has become ḍ. For -ndr-, -ndhr- see § 15.

dhr: giddh (gr'dhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahana-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (\*kubra-: kubhṛā) cf. Guj. kubḍū.

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāstra-), bhāunā (bhramati).

mr: makḥhan (mraṣṣana-). When mr occurs in an internal syllable, a h develops between m and r, and the whole group

appears as -mb in Pkt. (Pisch. §205), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvāṇa-), missā (miśrā-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -ms. §160.

§163. r+consonant:

-rk.: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP traṭṭalā (tarku-), makkar (markāṭa-), sakkar (śarkarā). In WP trakkaṭī in opposition to EP takkaṭī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to \*śarka- rather than śālka.

-rg.: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gāggar (gargarī).

rg̐h.: māihgā (mahārg̐ha-), ghaggarā (gharghara-), Lah. aggh (arg̐ha-).

-rc.: kucc (kūrcā-)

-rj.: gajjanā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjara-).

-rṇ.: kann (kārṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūnnā (cūrṇa-), punneṭ (pūrṇimā), siūnā seṭnā (suvārṇa-; sauvarṇa-).

-rt, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp.: sapp (sarṇā-), kapāh (karpāsa-), khappar (karpara-), tapṇar, Lah. trappar (L.S.I VIII' p. 326) (tālpa- connected with √tṛp MW.: \*tarpa); ṭappanā, Poṭh. trappaṇā (\*tarpati: tṛpyati).

-rb.: kabrā (karbara-)-

-rbh.: gabbhā (gārbha-), cibbhar (cirbhāṭa-), dabbh Mul. drabbh (darbhā-)

-rm.: kamm (kārma), camm (cārma), kāman (kārmaṇa-), nimmal (nirmala), WP. kummā (kūrmā-).

-ry.: Dealt with under y-groups.

-rl.: dūllō 'bridegroom'. H. dūlhā, Guj. dūlū (durlabha-?)

-rv.: cabbanā (carvati), caubī WP cahvī (cāturvimśati-), khabbā (kharva-?)

**-rś-**: dassanā (darsayati), pāssā (pārsvā-), passali (parśú-)  
**-rṣ-**: ghassā (gharṣa-), khassanā (karṣati), WP vassaṇā  
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

#### §164. Groups with l.

(1) In groups l+stop or m, l is assimilated

**-lk-**: bakk (valkā-), sakk (śál'ka-).

**-lg-**: guggal (gúlgulu-), phaggan (phál'guna-), baggā  
 (valgú-). bāg, WP vāg (valgā) perhaps a loan on account of

**-lp-**: tappar (tálpī-?), WP kappanā (kalpayati).

**-lb-**: subb (śulba-) MW records śulva also but -lv- > -ll-.

**-lm** : gummā (gúlma-).

(2) In groups l+y, y is assimilated with frequent aspiration.  
 See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

**-lv-**: bil, bill in Mayā Singh's Dictionary. (bilva-).

**-dl-**: bhalā (bhadrá-: \*bhadla-) allā (ādrá-: \*ardla-), khullā  
 'low, base' (kṣudrá-: \*kṣudla-), In J. Pkt. chulla- culla- Pischel  
 § 325).

**-rl-**: dūllā (durlabha-).

(4) **-ll-**: pallā (pallava-), challī 'maize-ear' (challi-). See  
 also -ly- § 128.

#### § 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral  
 stop, v is assimilated to the stop.

**-kv-**: kaṣṇā (kvathati), pakkā (pakvā-)

**-jv-**: jalnā (jvalati).

**-ṭv-**: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MI, viz.  
 double dental, labial or palatal stops. (Pischel §§ 298-300). In  
 Panjābī all the three have their traces, but it is difficult to say  
 which was proper to it. For marāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in *kuṛattan* 'bitterness', *palattan* 'yellowness'. -t (-tva-) as in *miṭṭhat* 'sweetness'. *sat* (*satva-*) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in *kaurāpan*, *lucca-panā* etc.

WP *suhappan*. -p (-tva-) WP *suhnapp* 'beauty',  
-ppā (-tva-) as in *būdhappā* 'old age'.

-dv- > -dd-: *dō* (*dvaū*) and its derivatives *dūjjā*, *dugganā* etc. They can, also, be explained as coming from *duvau* \* *duv-* etc. cf. Pkt. *du-* in compounds. Lat. *duo*.

-dv- > -bb-: *bārā* (*dvādaśa*) and other numerals 22, 32, 42 etc. *beōr* (*dvi* + *varaka-* 'cloth'), *bār* (*dvāra-*), cf. *Guj. bījā*. *Mul. beā* 'second'.

-dhv- > -ddh-: *dhattā* (*dhvasta-*: \**dhvaṣṭa*). In Panjābī *dh* was cerebralised on account of the second cerebral.

-dhv- > *bbh-*: WP *ubbhā* (*ūrdhva-*)

-dhv- > *jjh-*: *jhaṇḍā* (*dhvajā* + *daṇḍa* *Mar-jhemḍ-jhankār* (*dhvani-*) if not purely onomatopoeic.

The group -dv- resulting from *ud-* followed by a word beginning with *v-* became -vv- in Pkts (Pischel § 298), and consequently *bb* in EP, and *vv* in WP.

*baṭṇā*, WP *vaṭṇā* (*udvartana-*) cf. *H. ubaṭṇā*, *Sindhi uṭaṇu*.

(3) In groups *v+y*, *r+v*, and *l+v*, *y*, *r* and *v* are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant + *v*, *v* is assimilated.

-śv-: *sauhrā* (*śvaśura-*), *sass* (*śvaśrū-*), *sāh* (*śvāsa-*), *basāh* (*viśvāsa-*), *assū* (*āśvina-*), *pāssā* (*pārśva-*).

-ṣv-: *māssī* (*mātrṣvasṛkā*).

-sv-: *pasijjanā* (*prasvidyate*) *sikā* (*svaka-*: \* *svākya-*) *sāk* (\**svākya-*) are *ts.*: cf. *sakā*, *H. sagā* (*svaka-*).

(5) -hv- becomes -bbh-, *jibh*, *poṭh*, *jibbh*, (*jihvā*).

§166. Groups with a sibilant. Sibilant + stop.



(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

-śc-: tircā (tiraścā), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-ṣṣ-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' sūṣka-), pōkkhar (pauṣkara-).

-ṣṭ-: aṭṭh (aṣṭau-), naṭṭhanā (naṣṭā-), muṭṭh (muṣṭī-), mitṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

ṣṭr-: utṭh, ūṭ[h] (u'ṣṭra-), bhaṭṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (aṅgūṣṭha:-).

-ṣp-: bhāph- (vāṣpa-).

sk-: khammhā (skambhā-), bakḥhar (upaṣkara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthānā-).

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōṛnā (sphoṭayati).

(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōṛnā (niścotate), niclā (niścala-).

-ṣ+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuṣka-).

-ṣ + p-: naputtā (niṣputra-), caūppar (catuṣpaṭa), Guj. cōpan (catuṣpañcāśat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), caunti WP. cautti (catuṣtriṃśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (akṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kukṣi-).

**makkhī** (mākṣikā), **pakkh** (pakṣa-), **sikkh** (śikṣā), **takhān** (takṣāṇam cl. acc. of takṣan)

The words where **kṣ** appears as **c(c)h** are early loans from a **ch** dialect and appear with **ch** in other IAVs (Turner §89)? *e. g.* **ricch**, **H. G.** **rich**, **Mar.** **ris** ∴ **ch** > **s** (ṛkṣa-), **kacch**-(kākṣa, kacchā), **churā**, with **ch** in others (**kṣurā**:- **churikā**), **taccha** beside **takhān** (takṣati), **macchar** beside **makkhī** (mākṣā *cf.* **AMg**, **macchiyā**), **chār** beside **khār** (kṣāra-)

For **tikkhā** (tikṣṇa-) see Turner § 89. **tinnhanā** 'to prick, pr. would be a doublet from the same if it does not come from the root √trh *cf.* **trṇēdhu** : \***trṇdhati**.

(2) **t** or **p+s** become **c(c)h**.

**-ts-** **bacchā** (vatsā-), **macch** (mātsya-) **ussarnā** (utsarati) goes back to **Pkt. Guj.** **ucharvū** may come from **ucchalati**. *cf.* **nittarnā** (nistarati) for the different treatment of **ts** or **st** when one member belongs to the root and other to the preposition.

**-ps-** **accharā** (apsarā) **gucchā** (guccha:- **grṣpa**-).

(3) **ṣṇ** and **sn** appear as **nh-** or **n** if there be another **s**, **h** in the word.

**tis** (trṣṇā) may be a **ts**. from **trṣṣā**, or *cf.* **trṣyāvat** **RV** vii, 103', 3.

**-ṣṇ-** **WP** **unhālā**, **hunālā** (uṣṇakāla-)

"**sn**": **nhaunā** (snāti), **nēh** (snēha-), **nhū** (snuṣṭā).

(4) **-ṣm-** **sm-** appear as **-ss-** (Turner § 55).

**-ṣm-** **rassī** (raśmī-), Initially **ṣm-** > **m-**: **mass** beside **mucch** (śmāśrū-), **masān** (śmaśāna-) is a loan because of **-ś-** > **-s-**.

**-ṣm-** **tusī** (\*tuṣmā), **kōssa** (\*kōṣmā), **WP** **hussar** (uṣma-)

**-sm-** **aśī** (asmé), **bhass** (bhasma) **bissarnā** (vismarati).

This treatment is peculiar to the North-Western Languages *cf.* **kāśir**, **Kś** word for **Kashmīr** (kāśmīra-). **Ludh.** **ambhāttar** 'we and others'; **tumhāttar** 'you and others' are loans from **H.** They have not been recorded by **Mayā Singh**.

(5) **Sibilant + y, r, v**, and **r + sibilant** have already been treated under **y-**, **r-**, **v-** groups.

(6) Double sibilants become -ss-, or s-in unaccented syllables.<sup>1</sup>  
 -ṣṣ-: nasang (niṣṣaṅka-).

-ss-: nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh-: bāhman (brāhmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

### Cerebralisation.<sup>2</sup>

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāi (bhrāṭr-), mārēā (mārīta-), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dīhnā dissanā (dr̥syatē, Pkt. dissai, disai). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhī JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For **gaṭṭh(i)**, **gaṇḍh(i)**, **paṛh**, **paraus(s)i**, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by **r**. These remained dental which, if single, disappeared later.

**gheō** (**ghṛtā-**), **hīā** (**hṛdaya-**), **khittī** (**kr̥ttikā**) **mōeā** cf. **H. muā** (**mṛtā-**), **pōhllō** (**pr̥thula-**), **tijjā**, **tīā** (**tr̥ṭiya-**), **kittā** (**kr̥tā** the **-t-** being doubled, or **-tt-** being added by the influence of **suttā**, **tattā** etc.). **buddhā** **H. būrhā**, **S. buḍhō** commonly derived from **vṛddhā-** should be referred to **br̥dha-** where the **-dh-** has been doubled on the analogy of **Pkt. daḍḍha-**. **Pa. vuddha-** beside **buddha-** and **vaddha-** may be due to contamination of **vṛddhā-** and **br̥dha-** **miṭṭī** (**mṛttikā**) is found with cerebral in all except **Mar. mātī**.

(iii) **r+dental**. The dental remains dental.

**-rt-**: All Panjābī words containing PI **-rt-** are connected with the roots **kartati** 'to cut' and **kṛṇatti** 'to spin', and **vārtatē** 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus **kattanā** 'to spin', **kaṭṭanā** 'to cut'; **bāt** 'thing, matter' (**vārttā**), **bāṭ** 'road' (**vārtma-**; **vartṭh n.**). For details see Turner p. 562). **mṛttikā** > **P. miṭṭī** **H. maṭṭī**, **māṭī** **M. mātī**, **Dog. mittī** dental.

**-rth-**: **sāth** (**sārtha-**), **sāthhī** (**sārthika-**), **cautthā** (**caturtha-**)

**-rd-**: **gadhā** (**gardabhā-**), **kuddanā** (**kūrdati**), **caudā** (**cāturdaśa**), **baddal** (**vārdala-**), **bahld** (**balivārda-**), **paḍḍanā** (**pardati**).

**-rdr-**: **ṛ\*addā** (**ārdṛā-**), **allā** (**\*ārdla-**). **kaudḍī** (**kapardikā**),

**-rdl-**: **chaddānā** (**chardati**) are found with cerebrals in other languages also. **ḍaḍḍū** (**dardura-**) is doubtful on account of the loss of **-ra-**.

**-rdh-**: **addh** (**ardhā-**), **badhnā** (**vardhate**), **pacādh** (**paścār-dha-**) **puādh** (**pūrvārdha-**). The roots **vardhate** 'to increase' and **vardhati** 'to cut' have resulted in doublets in Panjābī, thus **badhnā** 'to increase'; **baḍḍhanā** 'to cut'. In **muddh** (**mūrdhā**) the cerebral appears elsewhere also.

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrá-), putt (putrá-), etc. For further examples see §162. Only ciṭṭā 'white' (citrá-) appears with cerebral perhaps to distinguish it from ciṭṭā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. ḍāhnā 'to lay down' (drāghate), ḍūnnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhi (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niścotate), jurnā (yuta-), bahērā (vibhīṭaka-), harar (harīṭakī-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP truṭṭ-, H. G. tūt- (truṭyati), tuṭṭh'nā (tuṣṭa-), dūddhā, dūṛh (Pkt. divaḍḍha-), ṭaḍḍ'nā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiṭṭ (dīpa+varti-), ḍahīṇḍī (dadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāḍḍhā (dārdhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: \*dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭeṛhā but WP treḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (tūratī); ḍar (daratī) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, ḍāṛhī, Guj. id. but H. ḍāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2

### Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākritis (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., *sarāhnā*, WP *salāhṇā*, in rapid speech *srāh-*, *slāh-* (\**śrāghate*: *ślāghatā*, cf., √*śrath*: √*ślath*). Other words like *g<sup>a</sup>raū*, WP *girā* or *g<sup>a</sup>rā*, (*grāma*), *bh<sup>a</sup>rā*, WP *id.*, L. *bhirā* (*bhrātā*), *g<sup>a</sup>rāh*, WP *id.*, L. *girāh* (*grāsa*) are loans from a Western dialect (probably WP). EP *gās* (*grāsa*) is a loan from Hindī.

§173. The Panj. prefix *paṛ-* meaning 'secondary' as in *paṛbāl* (\**pravāla-*), *paṛdand* (\**pradanta-*), *paṛchatti* (\**prachatti-*), or 'one degree further removed' as in *paṛōttā* (*prapautra-*), *paṛnānnā*, *paṛdāddā* etc., is rather difficult to explain. It may perhaps be better connected with *prati-*. If it is really a case of *svarabhakti* from *pra-*, then why does *r* change to *ṛ*?

§174. In the following words, *svarabhakti* goes to Prākrit:—*barh-*, *barhā*, WP *varh-* beside *vass-*, *varhā* (*varṣati*, *varṣā*, cf. AMg. *varisa-*), *sarhō* (*sarṣapa-*, cf. AMg. *sarisava-*). *bar<sup>s</sup>* 'year; to rain' and *ārsī* (*ādarśa-*, Pkt. *ārisa-*) are loans from Hindī on account of the preservation of *-s-*.

### Insertion of Plosives.

§175. It sometimes happens that between the nasal *n* or *m* and the following *r* or *l*, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-*nar-* > -*ndar-*: *bāndar* (*vānara-*), *pand<sup>a</sup>rā* (Pkt. *pannarasa-*), *basantar* 'fire' perhaps through \**basāndar* (*viśvānara-* cf.

*vaiśvāndara-* found in the Sīyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change *-nd->-nt-* may have been due to the influence of *basant* (*vasanta-*) *ts*.

The tendency is found in later borrowings, *e.g.*, *hundar*, *hūdar* beside *hunar* (Pers. *hunar*).

*-mr->\*-mbr->-mb-*: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra-*, Pkt. *amba-*), *tāmbā* (*tāmrā-*, Pkt. *taṃba*, Aśokan *taṃbapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka-*). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*am'rta-*) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* *ambīr*, *ābīr* or *amīr* (Pers. *amīr*).

*-ml->Pkt. -mbil->-mbl-* or *-ml-: imblī* or *imlī* (*amlīkā*) cf. J. Pkt. *-amba*, *-ambila-* from *amla*. Pischel § 295.

In *tatsamas* a plosive is inserted between *anusvāra* and *h*; *e.g.* *siṅgh* (*siṃhā*).

### Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahndī* and Western *Panjābī* have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriū*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*krōśa-*). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and *Hindī* also. Thus *kārōp m-* 'ten million' but *kōṛī f.* 'score' (*kōṛī-*), *s<sup>a</sup>rāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kārōp ts.* (*kōpa*) perhaps on the analogy of *k'rodh*; *WP trikkhā* (*tīkṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (*\*śarka: śālka-*), *WP traṭṭī*, *WP traṭ* etc. Their EP equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r+* consonant occurring in a following syllable for which see § 162.

### Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākritis - see Pischel § 90. Thus **lakkar** (lakuṭa-) cf. Nep. **lauro** 'stick', Panj. H. **lauṛā** 'penis'; **thabbā** (stabaka-), **uppar**, H. **ūpar** (upari, cf. AMg. **uppiṃ** beside **uvarip**), **assi**, H. *id.*, (**aṣitī**-). The case of **ikk**, L. **hikk** (ēka-) is puzzling. In Pkt. we get **ekka**- and **ikka**- presumably for **ēkka**- from which the expected form in Panjābī would be **ēk** as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. **khāt**, Mar. **śēt** (**kṣētra**-, Pkt. **khētta**-, **khitta**-). In Iranian also the initial vowel was not i.

### Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus **kācoū**, **cākkū** (cāqū), **nuksā**, **nuskā** (nuskha), **kājak**, (**kāgaz**), **dējkā** (dēgca), **bujkā** (buqca), **nuskān** (nuqsān) etc. From Sanskrit words the following may be noted:—

**baṭṭōh**, **baṭlōh** (vartula+lōha-), **hamēl** 'necklace' (mēkhalā-?), **cīṛbā** 'flattened parched rice', H. **cīṛā** or **ciṛā** (cipiṭa-), **kaṛā**, H. **kaṛvā** (kaṭuka-), WP **partōh**, **patrōh** (putravadhū-).

### Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. **palēṭṭhā** or **palōṭṭhā** (Panj. **paihlā+jēṭṭhā**), **palōs** (Panj. **pāl+pōs**), **mhāis** (Panj. **māih+H. bhāis**).

### Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb **kāṛati**.

(1) —k as in **karak**, **khapak**, **garhak**, **dharak**, **bharak**, **bhupak**, **marak**, **jharak**, **ripak**, **tarak**, **tirak**, **pharak**, **rarak**; **sarak** (**sarati**),



khurak, surak, cirak, eurak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camat-), ḍamak, lamak (lambate), dhamak (dhmāti); ṭaihk, ba:hk, sai:hk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or .kār as in—

sūkkar, hūṅgar (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khaṅgh 'cough'), ḍhakār or ṭaghār [t.ə.k.ɑ:r] etc.

### Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was  $\check{x} \times \check{x}$ ,  $\check{x} \check{x} \times \check{x}$ , or  $\check{x} \times \check{x} \check{x}$ . Take for instance the words vaṇijyam (Pkt. vaṇijjam — × ×) and tiraścā- (Pkt. \*tiracchao — × — —).<sup>1</sup>

According to this theory the words should appear as.		But we actually get.	
H. *banfj	*tirāchā	ban <sup>a</sup> j	tirchā
EP. *baniij	*taracchā	ban <sup>a</sup> j	tirchā
WP. L. *vaṇ'jj	*tiracchā	vaṇ <sup>a</sup> j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō }	vaṇ <sup>a</sup> j	tirchō

(1) — denotes a short syllable, × a syllable *heavy by position only* and — a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindi and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhraṃśa stage may be inferred from such foreign words as J. Skt. **Akabbara-** (Pers. Akbar), **suratrāṇa-** (Pers. sultān), **туруška-** (Pers. turk) etc.

#### Detailed Examination.

§184. (1) **Monosyllables** may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) **Dissyllables**, too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— yádi,	Pkt. jaī	> EP jé
káti,	„ kaī	> „ káf, H. id.
kara,	„ kara	> „ kár, H. id.
— kalá,	„ kalā	> „ kál, H. id. Guj. kál.
× — saptá,	„ satta	> „ sátt, H.G. sāt.
× — lajjā,	„ lajjā	> „ lajj, H. Guj. lāj.
— <u>x</u> vála,	„ —	> „ bál, H. id., WP vāhl.
× — bandha,	„ baṃdha	> „ bánnh H. Guj. bádh.
	etc.	etc.

§186. (3) Among *trissyllables* the schemes  $\check{x} \underline{u} \check{x}$ , and among *tetrasyllables* the schemes like  $\check{x} \check{—} \check{x}$  or those involving a naturally long syllable (—) after a syllable *heavy by position*

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

- — — káratī, Pkt. karaī > EP káre, H. Guj. *id.*  
 — — x karaṇam, „ karaṇam > „ káran, S. káraṇu  
 ghata-, „ ghaṭaō > „ ghārā, H. *id.* Guj. ghārō  
 x — x kuṇḍa-, „ \*kuṇḍaō > „ kúṇḍā, H. kūḍā, Wl.  
 kúnnā  
 ghaṇṭa-, „ \*ghaṇṭiā > „ ghāṇḍī, H. ghāṇī  
 kāla-, „ kālaō > „ kālā, H. *id.*  
 x — x palāśā-, „ palāso > „ palāh;  
 karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.  
 āśāḍha-, „ āśāḍhō > „ hāṣh, H. asāṣh, Guj.  
 asāḍh  
 gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.  
 — — — — prasaratī, „ pasaraī > H. pás(a)rē  
 — x — — \*parisvēdat,, > EP parseō, parsē, G.  
 parsēv (o)  
 — — — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*  
 x — — — — carmakāra-, „ cammayārō > „ cāmēār, H. camār  
 cakravāka-, „ cakkavāō > „ cākvā, H. *id.* The  
 expected form would be \*cakvā, but that being the  
 regular accentuation of causal verbs has shifted the  
 accent from the final to the initial syllable.  
 Moreover there is an overwhelming majority of words  
 ending in unaccented final long vowels in Hindī, Panjābī,  
 Rājasthānī and Gujrātī. cf. sāvā (\*suāo सपाद्)  
 — — — — lōhakāra-, Pkt. lōhaṣārō > EP luhār, H. *id.*  
 — — — — śītakāla-, „ siyāālō > „ seāl  
 x — — — — prakhyāna-, „ \*pakkhāṇaō > „ pakhānā  
 x — — — — sambhālayati, „ sambhālēi > „ samhālā,  
 etc. etc. H. sābhālā.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes  $\underline{x} \times \underline{x}$  among trissyllables, and  $\underline{x} \times \underline{x}$ ,  $\underline{x} \sim \underline{x} \times \underline{x}$  or  $\underline{x} \times \underline{x} \times$  among tetrasyllables.

$\sim \times \times$	anicchā	> Guj. <b>āpach</b>
$\sim \times \sim$	apútra-	> EP. <b>aut</b> , H. <i>id.</i>
	āraṇya-	> H. <b>ārṇā</b> 'wild'
	alakta-	> EP. H. <b>āltā</b> , Guj. <b>āltō</b>
	alakṣya-	> Guj. <b>ālakḥ</b>
	alagna-	> H. <b>ālag</b> (Fallon's Dictionary), EP. <b>alāgg</b> may have been formed from <b>lagg</b> .

(Dś.) kaḍacchū-	> EP, H. Guj. <b>kārchī</b>
karaṅka-	> Panj. <b>kārāg</b> (recorded in Dictionaries).
karaṇḍa-	> EP, H. karni but G. <b>karāṇḍi</b> 'gold-smith's tool', and <b>karāṇḍō</b> 'box'.
kuṭumba-	> EP <b>kūram</b> , H. <b>kūrmā</b> , <b>kūnbā</b> , <b>kūmbā</b> S. <b>kūrmu</b> .
kulattha-	> EP, H. <b>kūlthī</b> .
kṣurapra-	> EP, H. <b>khūrpā</b> . G. <b>khūrpī</b> , S. <b>khūrpo</b> .

(Dś.) khaḍakki-	> H. <b>khīṭkī</b> , Guj. <b>khāṭkhi</b>
tarakṣa-	> WP <b>tāraḥ</b> , Guj. <b>tāras</b>
tiraścā-	> Panj. H. <b>tirchā</b> , Guj. <b>tīrchō</b> .
dhāritrī	> EP, H. <b>dhārat</b> , <b>dhārtī</b> , Guj. <i>id.</i>
paraśvaḥ	> EP, H. <b>pārsō</b>

\*parīśyā (cf. avāśyā) G. **parās** *f.* dew, frost

\*prathilla- > EP **pāihllā**, H. **paihlā**, Guj. **pēhlō**

pralagna- [Pkt. \*palamga-] > Poṭh. **pālāgnā** "a string fastened round the neck of a pot". For -nā cf. S. **virūṇo**

pralambatē > WP **pālāmpā**

bahutva- > EP. báuh<sup>t</sup>, H. WP. báhut

manuṣya- > WP mūp<sup>s</sup>

\*maricya- > EP, H. mīr<sup>c</sup>, WP mār<sup>c</sup>.

Pkt. mahamta G. mehtā H. maihtā

vaṇijya- > EP, H. bán<sup>j</sup>, WP., Guj. vān<sup>j</sup>.

varatrá- > H. bárat, Guj. vārat, S. varta.

vahāṅikā- > EP. H., bāhgi, WP vā:hāgi

virikta- > S. vīrto 'tired'

viricyatē- > S. vircapu 'to be tired'.

~x~x } vilagna- > [Pkt. \*vilamga-] > EP., H. bilāg, S. vīrñipo,  
~x~x } Guj. vālagvū, WP vālagñā.

vilamba- > H. bīlam, WP. vīlam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bīsamñā.

sapatnī > H. sāut 'co-wife'.

saputra- > Panj. sāut.

\*Sarikkha- (cf., Pkt. sārīkkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sārkhā.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sūlagnā, Guj. sālagnvū

haridrā > EP hāldī, H. hāldī, Guj. haḷad  
WP hārdal.

~ ~ x ~ araghaṭṭa — > H. árhat, ráihat by early loss of a;  
Panj. hāhlṭ by metathesis.

balivārda- > EP bāhld, bāuld.

udvartana- > H. úbtan; EP. bútnā. WP vātnā through  
an early loss of -u-.

xx— } paryāṅka- > Panj. pāhlāg H. pālāg cf. pālki.  
xx— } paryasta-Pkt. pallatṭa- > Panj. pāl<sup>c</sup>tnā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sámjh<sup>c</sup>nā, H. id.

salyaka (P-kt. \*sāllamka-) > EP sāhlāg.

—x— } kauṭumba- > Panj. kōrmā  
—x— } dauhitra- > EP dohtā, H. id., WP dōhtrā.

**durbhikṣa** > H. dubhuk (plutts), dubhak  
L. S. I. IXi. p. 491).

**nāraṅgikā** > EP nārāṅgi.

**māṇikya** > EP. māṇak, H. *id.* WP. Guj. māṇak.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

**karant**, Pkt. **karaṃta** > Panj. **kārdā**, Pcth. **kārnā**,  
H. **kārtā**, Guj. **kārtō**. See also §§ 117 and 156.  
Lah. **karendā** is from Pkt. **kareṃta**.

(ii) Present Indicative III pl.

**karanti** > Panj. **kāran** see also §156. H. **karē**, O.H.  
**karahī** cannot come from **karanti**.

(iii) The *s*- future of Gujrātī, Rājasthānī and Lahndī.

**kariṣyāmi**, Pkt. **Karissāmi** > Lah- **Karsā**, Raj. **karsyū**  
" Pkt. **Karissam** > Guj. **kariṣ**, pronounced  
[**karīṣ**], dialectically **kāras**.

(iv) The *-b*- infinitive of Eastern Hindī, and the *-vū* infinitive of Gujrātī.

**Kartavyam**, Pkt. **kariavvam** > E. H. **karib**, Guj. **karvū**.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below §191.

× × × **nissāṅkam** > Panj. **nasāṅg**, H. **nisaṅk**

× × × — **prasvidyate** > Panj. **pasijjānā**, H. **pasijjānā**

**prasvinna** > H. **pasinā**, Guj. **pasinō**

**aṅguṣṭha** > Panj. **gūtṭhā**, **āgūtṭhā**, H. **āgūtṭhā**, Guj.  
**aṅguṭhō**?

**agniṣṭhā** > Panj. **giṭṭhī**, **āgiṭṭhī**, H. **āgiṭṭhī**, Guj. **āgiṭṭhī**

niṣkarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmmā.

niṣputra- > Panj. napūttā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṣṭh, Guj. id. The Panj. word is evidently a loan from H.

\*pracchanṭati > Panj. pachāṇḍ-nā; perhaps H. pachāṇḍā, Guj. pachārvū with loss of nasalisation; cf. H. chāṇḍā, Guj. chāṭvū.

ekastha- Pkt. ěkkaṭṭha- > H. ikāṭṭhā beside ikṭhā, )

Pkt. ěkkalla- > H. akēlā beside iklā

Panj. kāṭṭhā-kāllā on account of the loss of a- before the shift of accent took place.

— × × karāṇḍa- > Guj. karaṇḍō beside Panj. H. karni.

(Deś) varaṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

pranapṭr- > H. panāṭi-

\*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīrīkh, H. id. Guj. id.

parīkṣā > Panj. H. Guj. pārakh.

— — — — — āratīkā > Panj. H. Guj. āratī. The expected form would be \*arāṭi. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakṭa- or \*āratrika-

190. Then there are a few numerals which show irregular accentuations e.g.

unāṭṭi (29), H. unāṭṭis beside ūntis and untis.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindi form is regular ikyāvan.

bavānjā (52), „ „ „ bāvan.

tavānjā (53), „ „ „ trēpan.

curānjā (54), „ „ „ cāvvan.

pacvānjā (55), „ „ „ pācpan.

chapānjā (56), „ „ „ chāppan.

satvānjā (57), „ „ „ satāvan.

aṭhvānjā (58), „ „ „ aṭhāvan.

unhāttar (69), H. unhāttar.  
 pājhāttar (75), H. pichāttar.  
 sanhāttar (77), H. satāttar.  
 aṭhāttar (78), H. aṭhāttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), cheāttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like  $\sim \times' \sim$  etc. Such words are chiefly

- (i) *tatsamas*,
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
  - (i) parsiddh, parākkh, basānt, mahānt, namitt, nakhiddh, bakūnth, nacint, paklāṇḍ, aḍāmbar etc.
  - (ii) pasind, patāṅg, nagāṇḍ, kamāṇḍ, malāṅg, pagāmbar, tamāncā; Satāmbar, Dasāmbar etc.
  - (iii) ghasūnn, ghamāṇḍ, bharīṇḍ, rabidd, dabāll, tarīṅg, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.



## INDEX OF PUNJABI (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's **La langue marathe**. Other abbreviations are

Amb. = Ambala District,	Mul. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākṛit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Maiwāī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

- ā v. pres. I sing., unemphatic=**  
**hā 'am',** ..... §133  
**abā j f. 'sound' || Pers. āvāz.....§52**  
**abēr f. 'delay', || Poa. bēṛ, || Skt.**  
**avēlā** ..... §143 V.  
**abhāggā [əp,ag:a] a. m. 'un-**  
**lucky', || H. abhāga || Skt.**  
**abhāgya-** ..... §89  
**ābīr=amīr q. v.**  
**āccharā f. 'nymph., girl's name'**  
**Skt. apsara..... § 167 M. āsrē Bl.**  
**ād f. 'entail' || W. P. āndar,**  
**M. āt||Skt. āntrā-. §155, 162. Bl.**  
**aḍāmbar m. 'ostentation' ts. Skt.**  
**āḍāmbara** ..... §191 (i)
- āddā m. 'ginger'. || M. ālā || Skt.**  
**ādrā-** ..... §15, 170 iii. **Bl.**  
**addh m. 'half' || M. ādhā || Skt**  
**ardhā-** ..... §170 iii. **Bl.**  
**adhāram [ə't,arəm] m. 'impiety'.**  
**ts Skt. adharma-** ..... §89  
**agāhā=gāhā q. v.**  
**agg f. 'fire'. || m. āg Skt. agnī-**  
**..... §15, 49, 154 (1) Bl.**  
**āggā m. 'front', || H. āgā. || Skt.**  
**āgra-** ..... §162  
**āggē adr. 'in front' || H. āgā || M.**  
**agyā || Skt.\* āgra-kā..... §103 Bl.**  
**aggh (Lah.) m. 'price' || Skt.**  
**argha-** ..... §163

- āgūr** *m.* 'granulations in a healing sore'. || Skt. **āṅkūra** ..... § 155  
**āinci** *f.* 'inch' || Eng. inch ..... § 30  
**ajj** *adv.* 'to-day' || M. **āj.** || Skt. **adyā-** ..... § 161 (2). **Bl.**  
**akbānjā** = **akvānjā** *q. v.*  
**akl ā (u) ṇ (W. P.)** *m.* 'proverb'. Skt. **ākhyāna-** ..... § 52, 161  
**akl āṛā** = **khāṛā** *q. v.*  
**akk** *m.* 'particular plant'. || H. **āk.** Skt. **arka-** ..... § 163  
**akkh** *f.* 'eye', || Amb. **aṅkh** || M. **ākḥ**, **āṣ.** || Skt. **ākṣi-** ..... § 49, 113, 167 **Bl.**  
**ākkhī** *adv.* 'with eyes' || Pkt. **akkhihim** ..... § 133 **b**  
**akvānja** *adj.* 'fifty-one' || H. **ik(y)** **āvan**, M. **ekāvam.** Skt. **ekapañcāśat** ..... § 135 190  
**alāgg** *adj.* 'separate' || H. **alag** || Skt. **alagna-** ..... § 187  
**a'āj** *m.* 'remedy' || Ar. **īlaj.** ..... 53  
**ālakh** (G.) 'unknowable' || Skt. **alakṣya-** ..... § 187  
**ālas** *m.* 'laziness' || M. **ālas** || Skt. **ālasya-** ..... § 161 (8) **Bl.**  
**āllā** *adj.* 'wet'; || M. **ālē** 'ginger', Skt. **\*ārdla-** § 143, 164, 170 **iii. Bl.**  
**āltā** *m.* 'red dye' || M. **altā** || Skt. **alakta-** ..... § 187 **Bl.**  
**amān** *m.* 'faith' || Pers. **īmān** ..... § 53  
**amb** *m.* 'mango' M. **ābā.** || Skt. **āmra-** ..... 22, 162, 175. **Bl.**  
**Ambarsar** *m.* 'Amritsar' ..... § 175  
**ambīr** = **amīr** *q. v.*  
**amīr** *adj.* 'rich' || Ar. **amīr** ..... § 175  
**āmmā** *f.* 'mother' || H. *id.* || Skt. **ambā-** ..... 155  
**ān** *f.* 'prohibition? order?' || M. **āṇ** Skt. **ājñā** ..... § 154 (2) **Bl.**  
**āṇach** (G.) *f.* 'disgust' || Skt. **anicchā** ..... § 187  
**anāj** *m.* 'cereal' || H. *id.* || Skt. **annādyā-** ..... § 51, 158  
**anām** *m.* 'prize' || Ar. **in'ām** ..... § 53  
**āṇḍā** *m.* 'egg' || H. **āṇḍā**, || Mul. **ānnā**, 'eye-ball'. || Skt. **āṇḍā-** ..... § 15, 155, 170 **IV.**  
**aṅg** *m.* 'mark' || H. G. M. **āḥ** || Skt. **aṅkā-** ..... § 155. **Bl.**  
**aṅgūr** = **āgūr** *q. v.*  
**anhērā** = **nhērā** *q. v.*  
**ānjan** *m.* 'collyrium', || H. *id.* || Skt. **añjana-** ..... § 155  
**ann** *m.* 'food', || H. *id.* G. || Skt. **ānna-** ..... § 158  
**ānnhā** *adj. m.* 'blind', || Amb. **andhā** [**āndā**], || H. **andhā**, **ādhā** || Skt. **andhā-** ..... § 155  
**āp** *pron.* 'self' || M. **āp**, || Skt. **ātmā** ..... § 49, 154 (4) **Bl.**  
**āpnā** *pron.* 'own', || W. P. **āpnā**, Mul. **āvdā** || H. **apnā** || Skt. **ātmanah** ..... § 22, 154 (4)  
**āppaṇā** (W. P.) *v. i.* 'to reach' || M. **upadṇē** || Skt. **utpatati** ..... § 36 **Bl.**  
**arām** *m.* 'relief' || Pers. **ārām** ..... § 52  
**ārhat** (H) *m.* Persian wheel || Panj. **hālht**, || Skt. **araghaṭṭa-** ..... § 187  
**arind** *m. f.* 'castor', || H. **arindī** || Skt. **ēraṇḍa-** ..... § 55  
**ārṇā** (H) *adj. m.* 'wild' || Skt. **āranya-** ..... § 187

- ārsī *f.* 'ring with a mirror' || H. *id.*  
 Pkt. ārisa- || M. ārsā *m.*  
 'mirror' || Skt. ādarśa-  
 ..... §163, 174 **Bl.**
- arṭālī *adj.* 'forty-eight' || H. arṭālīs  
 Skt. aṣṭacatvāriṃśat ..... §116
- āratī *f.* 'wavering light before an  
 idol'. || M. ārat || Skt. ārātrikā  
 ..... §189 **Bl.**
- āsā } *pron.* 'we.' M. āmhī || Skt.  
 āsī } Ved. asmé (*dat. loc.*)  
 ..... §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'īsā+-ī  
 ..... §53
- asān *adj.* 'easy' || Pers. āsān ..... §52
- āssī *adj.* 'eighty' || M. ēṣī, aiṣī. ||  
 Skt. aṣṭi- ..... §177 **Bl.**
- āssū *m.* 'N. of a month' || H.  
 asauj || Skt. aṣvina- ..... §165
- āthnā *v. i.* = ātthamnā *q. v.*
- aṭhāttar *adj.* 'seventy-eight' || H.  
*id.* Skt. aṣṭasaptati- ..... §190
- aṭhvānjā *adj.* 'fifty-eight' || H.  
 aṭṭhāvar || Skt. aṣṭapañcāśat  
 ..... §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āt  
 Pkt\* aṭṭa- ..... §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āth. || Skt.  
 aṣṭāu ..... §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt.  
 āsta+ayana-? ..... §25, 168
- ātthan *m.* 'evening' || Skt. āsta-  
 ..... §25
- aū *f.* 'pus' || W.P. ā || M. āv. || Skt.  
 ..... §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvlā || M.  
 avlā || Skt. āmalaka-  
 ..... §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. II. *id.* ||  
 Skt. apūtra- ..... §138, 183
- ayāli (WP) *m.* 'shepherd' || Skt.  
 ajapāla- ..... §138
- ayāñī (W.P.) *adj. m.* 'ignorant'  
 Skt. ajānat- ..... §138.
- bacc *m.* 'young ones', || W.P. vace  
 Skt. āpatya- ..... §51, 138, 161 (2)
- bācchā *m.* 'calf' || M. vāsrū || Skt.  
 vatsā ..... 167 **Bl.**
- bachāunā *v. t.* 'to spread' || Skt.  
 vicchādayati ..... §152
- bachērā *m.* 'colt' || Skt. vatsatara-  
 ..... §103
- bachōrnā *v. t.* 'to separate' || Skt.  
 \*vicchoṭayati ..... §109
- bāddal *m.* 'cloud' || M. vāda. || Skt.  
 vārdala- ..... 22, 170 *iii Bl.*
- bāddhānā *v. t.* 'to cut. || Skt.  
 vardhati ..... §170 *iii*
- bāddhī *f.* 'thong' || WP vaddhārī  
 M. vādh || Skt. bārdhira-  
 ..... §170 *iv Bl.*
- bāddhī *f.* 'bribe'. || W.P. vāddhī  
 Skt. vṛddhi-. \*vārdhika- ..... §22, 96
- bādhnā *v. i.* 'to increase' || H.  
 bāṛhnā, || WP vadhānā || M. vādhnē  
 || Skt. vardhate ..... §170 *iii Bl.*
- bāg *f.* 'rein' || WP. vāg, || H. bāg ||  
 Skt. valgā ..... §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt.  
 vārga- ..... §163
- baggā *adj. m.* 'white' || Skt. valgū-  
 ..... §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.*  
 Skt. vyāghrā-  
 ..... §81, 161 (7), 162 **Bl.**
- bagheār [bægea: ɾ] *m.* wolf || Skt.  
 vyāghrā+? ..... §81
- bāh *m. f.* 'power' || WP. vāh, H.  
 bas Skt. vāśa- ..... §77

- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī*  
Skt. *bāhū-* — §137, 147 **Bl.**
- bahāttar** *adj.* 'seventy-two' || M.  
*bāhattar* || Skt. *dvāsaptati-*  
— §190 **Bl.**
- bahārā** *m.* 'myrobalan' || M. *vehlī*  
Skt. *vibhīṭaka-* — §35, 170 **V Bl.**
- bāhld** *m.* 'ox' || Skt. *balivārda-*  
— §128, 170 *iii*, 187
- bāhman** *m.* 'Brahman' || M. *bāman*  
Skt. *brāhmaṇa-* — §162, 168 **Bl.**
- bāhrā** *adj.* 'twelfth' (year) || Skt.  
*dvādaśa-* — §135
- bāhṭ** *adj.* 'sixty-two' || H. *bāsath*  
Skt. *dvāsaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt.  
*vadhū-* — §130 **Bl.**
- bāhgi** *f.* 'carrying pole' || H. *id.*  
WP. *vaihgī* || Skt. *vahaṅgikā*  
— §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-*  
— §162
- bājjanā** *v.i.* 'to be struck' || M.  
*vājñē v. t.* || Skt. *vādyate*  
— §22 **Bl.**
- bājjā** *m.* 'musical instrument'  
Skt. *vādyā-* — §161 (2)
- bājjhō** *prep.* 'except, without'  
Skt. *bāhya-* — §161 (9)
- bāk** *f.* 'circular ornament for feet'  
M. *id.* || Skt. *vakrā-*  
— §26, 114 **Bl.**
- bakhārā** *m.* 'basket, granary',  
M. *vakhār* || Skt. *vakṣaskāra-*  
§166 **Bl.**
- bakhārnā** *v. t.* 'to sprinkle, scatter'  
M. *vikharṇē* Skt. *\*viṣkērayati*  
— §63, 199, 166 **Bl.**
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt.  
*valka-* — §26, 164 **Bl.**
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt.  
*vākṣas-* — §141
- bakkhar** *m.* 'oil seeds' || Skt. *upas-*  
*kāra-* §54, 166
- bákkarā** *m.* 'goat' || H. *bakrā* || Skt.  
*barkara-* — §137
- bāl** *m.* 'hair', || W. P. *vāhl*, || H. *bāl*  
Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt.  
*bāla-* — §49
- balēd** *m.* 'ox' || Skt. *balivārda-*  
— §103
- balṭōh** = *batlōh q. v.*
- bánaj** *m.* 'trade' || M. *vaṇaj* || Skt.  
*vaṇījya-*  
— §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP.  
*vāndaṇā v. t.* to 'divide' || WP.  
*vāndaṇā* || H. *bāṭnā* || M. *vāṭnā* ||  
M. *vāṭṇē* || Skt. *vaṇṭati*  
— §155 **Bl.**
- bāndā** *m.* 'slave' || Pers. *banda*  
— §135
- bāndar** *m.* 'monkey' || H. *bandar*  
M. *vādar* || Skt. *vānara-*  
— 175 **Bl.**
- bāniā** *m.* 'trader' || M. *vānī* || WP.  
*vāṇiā* || Skt. *vāṇīja-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh*  
H. *bās* || M. *vāsā* || Skt. *vamśā-*  
— §160 **B. L.**
2. **banjh** *adj.* 'barren', || WP. *vanjh*  
M. *vājḥā* || Skt. *vandhyā*  
— §155, 161 (2) **Bl.**
- bānnhā** *v. t.* 'to bind' || M. *bādhṇē*  
Skt. *bandhati* §137, 155, 185 **Bl.**
- bār** *m.* 'door' || cf. || M. *dār*, *bārī*  
Skt. *dvāra-* §165 **Bl.**

- bārā** *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**
- barāḡ** *adj.* 'home sick' || Skt. *vair-āgya-* — §161
- barāṇḍā** *m.* 'portico'. || M. *varamḍ* *Dēś varamḍa-* — §189 **Bl.**
- bāras** *m.* 'year' = *bārḥā* *q. v.* — §163
- bārasnā** *v. i.* 'to rain' || WP. *vassanā* = *bārhnā* *q. v.* — §174
- bārat** (H.) *f.* 'thong' || M. *varāt* Skt. *varatrā* — §187 **Bl.**
- bārhnā** *v. i.* 'to rain' || M. *varasṇō* Skt. *varṣati* — §174 **Bl.**
- bārḥā** *m.* 'year' || WP. *varhā* || Skt. *varṣā-* — §174 **Bl.** *varasṇō*
- Bārmī** *f.* 'ant-hill' || H. *bābī bambī* || Skt. *vamri, valmika-* — §175
- basāḥ** *m.* 'confidence' || W. P. *vasāh* || Skt. *viśvāsa-* — §58, 165
- basānt** *m. f.* 'spring' || ts. Skt. *vasantā-* — §191 (i)
- basāntar** *m.* 'fire' || Skt. *visvānara* — §175
- bāt** *f.* 'thing, matter' || H. *id.* || Skt. *vārttā* — §141, 170 iii
- bāt** *f.* 'distance' || WP. *vāt* || M. *vāt* Skt. *vārtma, vārtiḥ* *n.* §25, 170 — iii **Bl.**
- baṭērā** *m.* 'quail' || Skt. *vartaka-* — §103
- bātloh** *m.* 'vessel' || Skt. *vartula + loha-* — §178
- bātnā** *m.* 'unguent' || WP. *vaṭna*, H. *ūṭṭan* || M. *utnē* || Skt. *udvartana-* — §54. 165 187 **Bl.**
1. **bātti** *f.* 'wick' || WP. *vatti* || M. *vāt* Skt. *vartikā* — §25 **Bl.**
2. **bātti** *adj.* 'thirty-two' || H. *battis* || WP. *batti, battri* || Skt. *dvātrimṣat-* §
- bātti** *f.* 'stone' || WP. *vatti* || H. *batti* Skt. *varti-* — §25
- bau** *f.* 'wind', || WP. *vā* || M. *vāv*, Skt. *vāta-* — §103 **Bl.**
- bāuhat** *adj.* 'much' || H. *bahut* || Skt. *bahutva-* §72, 187
- bāulā** *adj. m.* 'foolish, mad' || H. *bāvlā* || Skt. *vātula-* — §101
- bāunā** *m.* 'dwarf' || Skt. *vāmanā* — §119
- baur** *f.* 'snare' || Skt. *vāgurā-* — §101, 138
- bavānjā** *adj.* 'fifty-two' || H. *bāvan* Skt. *dvipaṇcāṣat* — §190
- beḡh** *m.* 'marriage' || WP. *vyāh*, || H. *byāh*. || M. *vivah* || Skt. *vivāha-* — §135, 142 **Bl.**
- bēh** *f.* 'poison' || H. *bis* || M. *vīkh* Skt. *viśa-* — §16 **Bl.**
2. **bēh** *m.* 'hole' || Skt. *vēdha* — §138
3. **bēh** *f.* 'Fate, luck' in **bēh-matā** || Skt. *vidhi-* — §138
- bēhllā** *adj. m.* vacant, WP. *vēhllā* Skt. *viphala-* — §80
- behrā** *m.* 'courtyard' || WP. *vēhrā* Skt. *vēṣṭa-* — §126
- bēllā** *m.* 'time' || WP. *vēlā* || M. *vēl* Skt. *vēlā* — §143 V **Bl.**
- bēl** *f.* 'creeper' || H. *id.* || WP. *vēl* || Skt. *valli-* — §29
- beōr** *m.* 'ladies' suit of two garments' Skt. *dvi + varaka-* — §165
- bēr** *m.* 'jujube' || M. *bōr* || Skt. *badara-* — §103 **Bl.**
- bhābbī** *f.* 'brother's wife' — §7

- bhāḍeār** *m.* 'store', 'company of girls' || *M.* **bhāḍār**, || *Skt.* **bhāṇ-ḍāgāra-** ..... § 101, 138 **Bl.**
- bhāg** *m.* 'fate' || *WP.* *H. id* || *Skt.* **bhāgya** ..... § 161
- bhāgganā** (*Amb.*) *v. i.* 'to run' || *H.* **bhāgnā** || *M.* **bhāgnē** || *Skt.* **bhagna-** ..... § 15 **Bl.**
- bhāi** *m.* 'brother' || *WP.* **bhrā**, || *Lah.* **bhirā**. *M.* **bhāi**. *Skt.* **bhrātr** ..... § 162, 170 *iii* **Bl.**
- bhain** *f.* 'sister' || *M.* **bāhin** || *Skt.* **bhagini** ..... § 49, 101, 138 **Bl.**
- bhājjanā** *v. i.* 'to run,, break' || *M.* **bhājne** || *Skt.* **bhājyate** ..... § 161 **Bl.**
- bhālā** *adj. m.* 'good' || *M.* **bhalā** || *Skt.* **bhadra-**\* **bhadla-** ..... § 143, 164 **Bl.**
- bhālārā** (*WP*) 'better' || *Skt.* **bhadratara-** ..... § 103
- bhānājā** *m.* 'sister's son' || *Skt.* **bhāginēya** ..... § 157, 142
- bhāṅg** *f.* 'an intoxicating plant' || *H.* **bhāṅg** || *Skt.* **bhaṅgā-** ..... § 155
- bhānnanā** *v. t.* 'to break' || *M.* **bhāñne** 'to divide' § **bhañjayati** ..... § 155 **Bl.**
- bhāph** *f.* 'steam', || *M.* **vāph** || *Skt.* **vāṣpa-** ..... § 126, 166 **Bl.**
- bhārnā** *v. t.* 'to fill' || *H. G. id* || *Skt.* **bharati** ..... § 137
- bharinḍ** *f.* 'wasp' ..... § 191 *iii*
- bharā** *m.* 'brother' = **bhāi** *q. v.* § 172
- bhass** *f.* 'ashes' || *Skt.* **bhasma** ..... § 167
- bhāsbbhāsā** ['pəʌs'pəʌ] *adj. m.* 'acrid (crucetation)' ..... § 90
- bhatt** *m.* 'bard.' || *H.* **bhāt** || *Skt.* **bhatta-** ..... § 152
- bhāttā** *m.* 'boiled rice' || *H. G.* **bhāt** *M.* **bhāt** || *Skt.* **bhaktā-** ..... § 137, 153 **Bl.**
- bhatt** *m.* 'furnace' || *H.* **bhār** || *M.* **bhāttā** || *Skt.* **bhrāstra-** ..... § 162, 166 **Bl.**
- bhau** *m.* 'fate, spare' || *WP.* **bhā** || *Skt.* **bhāgā-** ..... § 137, 138
- bhāu** *f.* 'eyebrow' || *H. id.* || *Skt.* **bhrū** ..... § 162
- bhāṭṭa** *v. i.* 'to wander' || *M.* **bhōvne** || *Skt.* **bhramati** ..... § 162 **Bl.**
- bhaur** *m.* 'blackbee' || *H.* **bhāvar** || *M.* **bhōvar**. || *Skt.* **bhramara** ..... § 119, 140 162 **Bl.**
- bhād** *f.* 'sheep' || *H.* **bher** || *Skt.* **bhēdra** ..... § 15
- bhē(h)** *f.* 'root of water-lily' || *M.* **bhisē** || *Skt.* **bīsa** ..... § 76, 126 **Bl.**
- bhō(h)m** 'chaff' || *M.* **bhūs** || *Skt.* **busā-** ..... § 76, 126 **Bl.**
- bhū** *f.* 'earth' || *M.* **bhuī** || *Skt.* **bhūmi-** ..... § 119, 137 **Bl.**
- bhūggā** *adj. m.* 'rotten' || *Skt.* **bhugna-** ..... § 154 (i)
- bhūī** *f.* = **bhū** *q. v.* ..... § 140
- bhūjjanā** *v. i.* 'to be fried' || *M.* **bhājne** || *Skt.* **bhrjjāti** ..... § 137, 103, 152, 161 **Bl.**
- bhukkh** *f.* 'hunger' || *M.* **bhūk** *Skt.* **bubhukṣā** ..... § 127, 138 **Bl.**
- bī** *m.* 'Seed' || *M. id.* || *Skt.* **bīja-** ..... § 103, 137, 138 **Bl.**
- bīchaṇnā** *v. i.* 'to go astray' || *H.* **bīchaṇnā** || *WP.* **vicchaṇnā** || *Skt.* \***vicchuṭyate**— ..... § 109
- bīchū** *m.* 'scorpion' || *M.* **vimcū** || *Skt.* **vṛṣeika** ..... § 67, 103, 166 **Bl.**
- bīcghār** [bickə:r] *perp.* 'in' ..... § 90

- bih *adj.* 'twenty' || M. vis || Skt. viṃśatī- — §135 160 **Bl.**  
 bihī *f.* 'street' || W.P. vīhī || Skt. vithi- — §15  
 bijj *f.* 'thunder, lightning' || M. vij, vijū || Skt. vidyut- — §49, 141, 161 (2) **Bl.**  
 bijli *f.* 'lightning' || H. id || Mid. Pkt. vijjuliā || Skt. vidyūt — §65, 121 (S) **Bl.**  
 bikk = bakk *q. v.*  
 bikkharnā *v.i.* 'To be scattered' || M. vikhvriṇṇē || Skt. vikirati, \*viṣkirati, cf. viṣkira- — §63, 109, 166 **Bl.**  
 bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 **Bl.**  
 blāg *m.* 'rope for hanging clothes on' || S. virnigṃ, || Skt. vilāgna Pkt. vilamga — §187  
 blām (H) *m.* 'delay' || Skt. vilamba- — §187  
 bind = bund *q. v.*  
 bīngā *adj. m.* 'crooked' || M. vāṅk || Skt. vakrā- — §36, 114, 141 **Bl.**  
 bīnnhānā *v.t.* 'to pierce' || M. vīdīṇē || Skt. vindhāte — §155 **Bl.**  
 bīsamnā *v.i.* 'to break' || H. id. Skt. viṣamyate — 187  
 bīssarnā *v.t.* 'to forget' || M. visarnṇē || Skt. vismarati — §143, 167 **Bl.**  
 bit *m.* 'means, wealth' || WP. vit || M. vit Skt. vittā- — §152 **Bl.**  
 bitth *f.* 'space' || M. vīt, || WP. vitth Skt. vitasti- — §103 **Bl.**  
 bōjh *m.* 'burden' || M. ōjhṇē || Skt.\* uhya- || Pkt. vojgha- — §161 (9) **Bl.**  
 buddh *f.* 'wisdom' || Skt. buddhi — §152  
 būddhā *adj. m.* 'old' || H. būrhā Skt. br̥gha- — §98, 170 ii  
 būjjhānā *v.t.* 'to guess' || H. būjhnā || M. bujjhṇē || Skt. budhyati — §137, 161 (2) **Bl.**  
 bund *f.* 'drop' || M. bind || Skt. bindu — §27 f  
 Cābbānā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvṇē || Skt. carvati — §163 **Bl.**  
 cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. id || Onomat. — §180  
 cakk *m.* 'potter's wheel' || M. cāk || Skt. cakrá — §137, 186 **Bl.**  
 cākvā *m.* 'kind of bird' || M. id. || Skt. cakravāka- — §116 **Bl.**  
 cālānā *v.i.* 'to walk' || M. cālṇē || Skt. calati || Pkt. callai- — §129 **Bl.**  
 cālā *v.* 'I may walk' || Skt. calāmi: Pkt. callāmi- — §193, 112, 140  
 cāmak *m. f.* 'brilliancy' || H. id. Skt. camat—Onom. — §180  
 camār = cameār *q. v.* — §103, 121  
 cāmbā *m.* 'kind of flower' || M. cāpā || Skt. campaka — §155 **Bl.**  
 camālī *f.* 'jasmine' || Skt. campaka + kalika or valli — 156 **Bl.**  
 cameār *m.* 'shoe-maker' || M. cāmbār || Skt. carmakāra — §101, 138, 186 **Bl.**  
 camm *m.* 'leather' || M. cām || Skt. cārma- — §137, 163 **Bl.**  
 cand *m.* 'moon' || M. cād || Skt. candrá- — §151 137, 155 **Bl.**  
 caṅgā *adj. m.* 'good' || H. id. Skt. caṅga- — §155

cann=cand *q.v.*

cánnan *m.* 'sandal' Skt. candana-

— §64

cáubi *adj.* 'twenty-four' || WP.

cáhvi, cávvi, cáhvvi || M. covis ||  
Skt. caturvīṣṭi- — §163 Bl.

cáudā *adj.* 'fourteen' || M. caudā  
cavdā || Skt. caturdaśa-

— 101, 138, 170 iii Bl.

Cáugganā *adj. m.* 'four times' ||  
Skt. caturguṇa- — §163

cāũk *m.* 'an open square' || H. WP.

cauk || M. cauk || Skt. catuṣka-

— §166 Bl.

cáuntī *adj.* 'thirty-four' || WP.

cautti || H. cāũtis || Skt. catus-

triṃṣat- — §166

cáumpar } *m.* 'dice-cloth' || WP.  
caupar || Skt. catuspaṭa-

cāuppar } — §166

caur *m.* 'fly-whisk' || H. cāvar  
Skt. camara- — §129(2), 140

cáuras *adj.* 'quadrilateral' || H. *id.*  
Skt. caturasra- — §162

cáutthā *adj. m.* 'fourth' || M  
cauthā || Skt. caturthā

— §101, 170 iii Bl.

cēt *m.* 'N. of a mouth' || H. *id.*  
WP. cētar || Skt. caitra-

— §15, 20, 162

chāddnā *v.t.* 'to leave' || M. sādnē  
Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||  
Skt. chavi-Pkt. chailla-

— §142 Bl.

cháinī *f.* 'chisel' || H. *id.* || WP.

chainī || Skt. chēdana — §101

chann *m.* 'verse' || Skt. chāndaḥ  
— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.\*  
chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.  
šāvlī Skt. chāyā — §137 Bl.

chē *adj.* 'six' || M. sahā || š. ša || Skt.  
ṣaṭ (†) — §27, 144 Bl.

chēj *f.* 'bed' || H. Sēj || M. šēj. || Skt.  
śayyā — §29 Bl.

chellā *m.* 'kid' || M. šēldū || Skt.  
chagalā- — §103, 138 Bl.

chiddā *adj. m.* 'porous' || WP.  
chidrā || Skt. chidrā-

— §7, 137, 162, 170 *iv.*

chíjjnā *v.i.* 'to be separated' || H.  
chijnā || Skt. chidyate

— §137, 161 (2)

chikk *f.* 'sneeze' || Amb. chink || H.  
chīk || M. šīk || Skt. chikkā

— §127, 152 Bl.

1. chíkkā M. 'digit 6' || WP

chakkā M. šak. || Skt. ṣaṭka  
— §26, 153 Bl.

2. chíkkā *m.* 'network for  
hanging things' || M. šikē || skt.  
šikyā- — §161 Bl.

chitt *f.* 'stain' || Amb. chint || H.  
chit || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.  
kṣura- — §167 Bl.

cíbbhar *m.* 'cucumber' || Skt. cirbh-  
aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cīrā *m.* 'sparrow' || H. *id.* || Skt.  
caṭaka- — §26

cittnā *v.t.* 'to paint' || WP. cittarṇā  
Skt. citrayati — §137, 162

cittā *m.* 'leopard' || W.P. citrā || H.  
citā M. citā || Skt. citraka-

— §19, 162, 170 IV Bl.



- cīṭṭā *adj. m.* 'white' || Skt. citrā-  
 ----- §162, 170 IV
- cōkkhā *adj. m.* 'good' || M. cōkh  
 Skt. cōkṣa- ----- §19 **Bl**
- cōr *m.* 'thief' || M. cōr || Skt. corā-  
 ----- §15, 137 **Bl**
- cūkkā *m.* 'kind of vegetable' || M.  
 cukā || Skt. cukra- ----- §162 **Bl**
- cūllhā *m.* 'fireplace' || M. cūl || Skt.  
 culla- ----- §128, 137 **Bl**
- cunj *f.* 'beak' || M. cōc || Skt. cañcu-  
 ----- §28, 155 **Bl**
- cūnnā *m.* 'lime' || M. cūnā || Skt.  
 cūrpa- ----- §19, 24, 163 **Bl**
- dā *postpos.* 'of' || Kṣ. sandā || S.  
 handā || Poṭh nā || Skt. sant- ----- §118
- dabbh *m.* 'grass' || WP. drabba || M.  
 dābh || Skt. darbhā- ----- §163 **Bl**
- dadd *f.* 'ringworm' || WP. dáddar  
 || H. dād || M. dād || Skt. dadru-  
 ----- §162 **Bl**
- dáddhānā *v.i.* 'to burn' || Skt.  
 dagdhā ----- §153
- dāddhā *adj. m.* 'strong' || M. dadhā  
 Skt. dārdhya ----- §24, 96, 176 **Bl**
- dāddh(u) *m.* 'frog' || Skt. dardura-  
 ----- §170 iii, 171
- dāhnā *v.t.* 'to stretch' || Skt.  
 drāghatē ----- §162, 170 IV
- dāhī *m.* 'curd' || M. id. Skt. dādhi-  
 ----- §103, 116, 138 **Bl**
- dāhīndī *f.* 'vessel for curd' || Skt.  
 dadhibhāṇḍa- ----- §134, 171
- dain *f.* 'witch' || WP. dāin || Skt.  
 dākinī ----- §101, 106, 137, 138
- dāj *m.* 'dowry' || M. dāj || Skt. dāya-  
 or Pers. dād ----- §142 **Bl**
- dājh *f.* 'burning thirst' || Skt.  
 dāhya- ----- §116 (9)
- ḍājjhānā (WP.) *v.i.* 'to be burnt'  
 || M. ḍājñē || Skt. dahyate  
 ----- §161 (9) **Bl**
- dākh *f.* 'grape, raisin' || Skt.  
 drākṣā ----- §15, 162
- dākkhan *m.* 'south' || M. dākhīn  
 Skt. dāksīna- ----- §64 **Bl**
- damān *m.* 'minister' || WP. duān  
 Pers. dīwān ----- §140
- damn *m.* 'price' || H. dām || Skt.  
 drama- ----- §158, 162
- dand *m.* 'tooth' || M. dāmt || Skt.  
 dānta- ----- §19, 137, 155 **Bl**
- dand *m.* fine, punishment }  
 dānḍa *m.* "stick" } || WP.
- ḍann || M. dand || Skt. dandā-  
 ----- §155, 170, IV 171 **Bl**
- ḍaṅg *m.* 'bite, sting' || H. daṅk,  
 ḍāk || M. ḍāgnē, ḍamkh || Skt.  
 \*dakna- || Pkt. ḍakka, \*ḍamka  
 ----- §160 **Bl**
- dārhi *f.* 'beard' || H. dārhi || Skt.  
 dārdhikā ----- §171
- das *adj.* 'ten' || M. id. dahā || Skt.  
 dāsa ----- §145 **Bl**
- Dasāmbar || Eng. December  
 ----- §191 ii.
- dāssaṇā *v.t.* 'to tell' || Skt. darśa-  
 yati ----- §137, 163
- dāssanā *v.t.* 'to bite' || Skt. daśyate  
 ----- §160
- dāttī *f.* 'sickle' || WP. dātrī || Skt.  
 dātra- ----- §162
- dāun *f.* 'string' || M. dāvaṇ || Skt.  
 dāmaṇī- ----- §106, 119 **Bl**
- dāurū *m.* 'small drum' || Skt.  
 ḍamarū- ----- §119, 137, 140

- delāṛā *m.* 'day' || M. dīs || Skt. divasa- — §60 Bl.  
 dēī *f.* 'used in girl's name' || Skt. dēvī — §142  
 deōr *m.* 'husband's younger brother' || M. der, dir || Skt. dēvara- — §142 Bl.  
 dhān *m.* 'rice' || M. id. || Skt. dhānyā- — §161 (4) Bl.  
 dhárnā *v.t.* 'to place,' || Skt. dha-rati — §137  
 dhār *f.* 'current' || Skt. dhārā — §137  
 dhārāt *f.* 'earth' || Skt. dhārītrī — §66, 187  
 dhātthā *past. parti.* 'fallen' || Skt. dhvasta- — §165, 171  
 dhāulā *adj. m.* 'white' || M. dhaval || Skt. dhavala- — §101, 142 Bl.  
 1. dhaun *f.* neck || Skt. dhamāni — §119  
 2. dhaun *m.* 'half maund' || Skt. ardhamāna- — §51  
 dhāuncā *m.* 'multiplication table of 4½' || Skt. ardhapañcama- — §51  
 dhōnā *v.t.* 'to carry' || Skt. dhau-kate — §137  
 dhōh *m.* 'deceit' || Skt. drōha- — §126  
 dhūā *m.* 'smoke' || M. dhuī 'fog' || Skt. dhūmā- — §112, 137, 140 Bl.  
 dhūr *f.* 'dust' || Skt. dhūḍi, dhūli- — §138.  
 dīn *m.* 'day' || Skt. dīna- — §137  
 dīssānā *v.i.* 'to appear' || M. dīsnē Skt. drśyāte — §97, 137, 161 (8) Bl.  
 dīttā (WP.) *past. part.* 'seen' || Skt. dr̥ṣṭā- — §171  
 dītt *f.* 'lamp stand' || S. dīāṭi || Skt. dīpa + varti- — §171  
 dō *adj.* two || M. dōn || Skt. dváu — §165 Bl.  
 dōhtā *m.* 'daughter's son' || WP. dōhtrā- || Skt. dauhitra- — §15, 65, 137, 162, 187.  
 dūā = dūjjā *q.v.*  
 dubb *f.* 'grass' || Skt. dūrvā — §24  
 duddh *m.* 'milk' || M. dūdh || Skt. dugdhā- — §19, 137, 153 Bl.  
 dūddhā see dūrḥ  
 dūjjā *adj. m.* 'second' || M. dujā Skt. dvitīya- — §142, 165 Bl.  
 dūllānā *v.i.* 'to become unsteady' }  
 dūllhānā *v.i.* 'to be poured out' } M. dūlṇē  
 Skt. \*dulyate cf. dōlayati — §128 Bl.  
 dūllā *adj. m.* 'generous' || Skt. durlabha — §163, 164  
 dūnnā *m.* 'cup of leaves' || M. dōṇī 'boat' || Skt. drōṇa- — §170 IV Bl.  
 dūr *adj.* 'distant' || M. dūr || Skt. dūrā- — §137 Bl.  
 dūrḥ *adj.* 'one and a half' || M. dīḍḥ || Pkt. divaḍḍha- — 103, 171 Bl.  
 gā *f.* 'cow' || M. gāī || Skt. gō- \*gāvā — 137 Bl.  
 gābbhā *m.* 'centre' || M. gābh 'embryo' || Skt. gārbha- — §137, 162 Bl.  
 gādhā *m.* 'ass' || M. gāḍhav, gaddhā Skt. gardabhā- — §15, 127, 138, 170 iii Bl.

- gāḍḍā** *m.* 'earthworm' || Skt. **gaṇḍūpāda-** — §155
- gāggar** *f.* 'water vessel' || M. **ghāgar** || Skt. **gārgara-** : **gargari-** — §25, 163 **Bl.**
- gājñā** *v.i.* 'to thunder' || M. **gājñē** || Skt. **garjati** — §137, 163 **Bl.**
- gājjar** *f.* 'carrot' || Skt. **garjara-** — §24, 163
- gal** *m.* 'neck, throat' || **gaḷā** || Skt. **gala-** — §137 **Bl.**
- gāl** *f.* 'abuse' || WP. **gāli** || Skt. **gāli-** — §128
- gallh** *f.* 'cheek' || H. **gāl** || M. **gāl** || Skt. **galyā-** ? **gaṇḍa-** — §128 **Bl.**
- gāndā** *adj. m.* 'dirty' || Pers. **ganda** — §135
- gāndā** *m.* 'thread used as a charm' || Skt. **gaṇḍa-** — §155
- gāndh** [*i*] *f.* 'knot' || H. **gāth** || Skt. **granthī-** — §170 (*i*)
- gāndh<sup>a</sup>nā** *v.t.* 'to unite' 'mend' || H. **gāthnā** || M. **gāthñē** || Skt. **granthati** — §155
- gaṇḍḍā** = **gāḍḍā** *g v.*
- gānnī** *f.* 'enlarged eyelash' || Skt. **gaṇḍī** — §137, 138 **Bl.**
- gārāū, garāh** = **graū, grāh** *q.v.*
- gārāh** *adj. m.* 'thick' || M. **gādhā** || Skt. **gāḍha-** — §137, 155 **Bl.**
- gās** *m.* 'mouthful' || Skt. **grāsa-** — §162, 172
- gātth** [*i*] *f.* 'knot' || Skt. **granthī-** — §170 (*i*)
- gātth<sup>a</sup>nā** *v.t.* 'to unite, mend' || Skt. **grāthnāti** — §155, 162
- geārā** *adj.* 'eleven' || M. **akrā** || Skt. **ēkādaśa** — §55, 116, 135 **Bl.**
- géhā** *m.* 'taking a thing forcibly' || Skt. **grāha** — §147, 162
- gērū** *m.* 'red earth' || M. *id.* || Skt. **gairika-** — §103 **Bl.**
- ghāgg<sup>a</sup>rā** *m.* 'petticoat' || Skt. **gharghara-** — Deś **ghaggharam jaghanastha-** **vastrabhēdaḥ** — §163
- ghail** *adj.* 'wounded' || WP. **ghāil** || Skt. **ghāta-** — §101, 106
- ghand** *m.* 'Adam's apple' || H. **ghāṭī** || Skt. **ghaṇṭa-** — 137, 155, 186
- ghārā** *m.* 'jar' || M. **ghadā** || Skt. **ghaṭa-** — §137, 138, 186 **Bl.**
- ghāsoā** *m.* 'rubbing' || Skt. **gharṣa-** — §163
- ghāṭṭ<sup>a</sup>nā** *v.t.* 'to speak lowly of' || Skt. **ghaṭṭate** — §161
- ghau** *m.* 'wound' || WP. **ghā** || M. **ghāy** || Skt. **ghāta-** — §103, 137, 138 **Bl.**
- gheō** *m.* 'clarified butter' || WP. **ghiū** || K. **ghē** || H. **ghī** || M. **ghī** || Skt. **ghṛta-** — §60, 97, 101, 103, 137, 132 **Bl.**
- ghin** *f.* 'detestation' || Skt. **ghṛṇā** — §97
- ghōrā** *m.* 'horse' || M. **ghōḍā** || Skt. **ghōṭaka-** — §44, 103, 108, 137, 138 **Bl.**
- ghúmm<sup>a</sup>nā** *v.i.* 'to revolve' || M. **ghumñē** || Deś. **ghummai** — §161 (5) **Bl.**
- giddh** *m.* 'vulture' || M. **gidh** || Skt. **grdhra-** — §97, 137, 162, 170 IV **Bl.**
- gījñ<sup>a</sup>nā** *v.t.* 'to become accused' || Skt. **gr'dhyati** — §97, 161 (2)

- gin<sup>a</sup>nā *v.t.* 'to count' || M. **gaṇṇē** *gunāh m.* 'sin' || Pers. *gunāh* — §135  
 Skt. **gaṇayti, gaṇāti**  
 — §26, 108, 140 **Bl.**  
 gītṭhī *f.* 'fireplace' || M. **āgtī** || Skt. *gūṛhā adj. m.* 'fast (colour)' ||  
 agniṣṭhā- — §25, 189 **Bl.** Skt. **gūḍhā-**  
 gōh *f.* 'iguana' || Skt. **gōdhā** *gūṭṭhā m.* 'thumb' || M. **amgṭhā**  
 — §137 Skt. **āṅgūṣṭha-**  
 — §51, 166, 189 **Bl.**  
**gōhran f.** 'anuo' || Skt. **gudā +** *haḍḍ m.* 'bone' || M. **haddā, haddē;**  
**rand'ira-** — §155 *aṭhī f.* 'stone of a fruit' || Skt.  
**gōrā adj.** 'white, fair' || M. **gōrū** *āsthī- \*haḍḍa-* — 132, 152 **Bl.**  
 Skt. **gaurā-** — §15 **Bl.**  
**gōt m.** 'sub caste' || WP. **gōttar** || M. *haḥ m.* 'plough' || M. **haḥ** || Skt.  
**gōt** || Skt. **gōtrā-** *hala-* — 146 **Bl.**  
 — §137, 162, 170 IV **Bl.** *hālhdī f.* 'turmeric' || M. **haḥad** || Skt.  
**grā'ī m.** 'mouthful' || L. **girā'** *haridrā*  
**grās** || Skt. **grāsa-** — 65, 128, 143 (ii), 187 **Bl.**  
**graihn m.** 'eclipse' || Skt. **grā'ana-** *hālhet m.* 'Persian wheel' || M.  
 — §162 **rahāt** || Skt. **araghaṭṭa-**  
 — §162 — §187 **Bl.**  
**graū m.** 'village' || WP. **grā,** || L. *hamēl f.* 'necklace' || Skt. **mākhālā(?)**  
**girā** || M. **gāv.** || Skt. **grāma-** — §178  
 — §162 **Bl.** *hans m.* 'goose' || S. **hanjā** || Skt.  
**guāllā m.** 'cowherd' || M. **gav'ī** || Skt. **hamsā** — §160  
**gopālā-** — §101, 186 **Bl.** *harān adj.* 'surprised' || Ar.  
**gúechā m.** 'bunch' || M. **guch, ghōs** **hairān** — §84  
 Skt. **\*grpsa- guecha-**  
 — §98, 152 **Bl.** *hārar f.* 'myrobalan' || WP. **harīr**  
**gúggal m.** 'a gum used as insense' || M. **hirḍā** || Skt. **haritaki-**  
 || M. **gugūl** || Skt. **gulgulu** — §67, 146, 170 (V) **Bl.**  
 — §64, 152, 167 **Bl.** *hārḥ m.* 'N. of a mouth' || D. **ahār**  
**gūh m.** 'excretion' || M. **gū** || Skt. **[eā: r]** || M. **ākḥāḍ** || Skt. **āṣāḍha-**  
**gūtha-** — §116, 137, 138 **Bl.** — §52, 138, 145, 186 **Bl.**  
**gújjar m.** 'a Gūjar' || Skt. **gurj'arā-**  
 — §163  
**gújjhā adj. m.** 'secret' || M. **gūj** *hass m.* 'collar bone' || also **hans** ||  
 Skt. **gūhya-** — §137, 161, (9) **Bl.** S. **hanja** 'waist' || Skt. **āmpsa-**  
 — §132, 160  
**gúmmā m.** 'collection' || Skt. **gúlma-** *hásnā v.i.* 'to laugh' || M. **hasnē**  
 — §137 164 Skt. **hasyate** — 161 (8) **Bl.**  
**gúmmhā m.** 'hard boil' || Skt. **hāssā m.** 'laughter' || Skt. **hāsyā-**  
 — 161 (8)  
**gumphā-** *hathēlī = thēlī q. v.*

- hatt** *f. m.* 'shop' || M. **hāt**, || Sk. **hatta-** — 152 **Bl.**  
**hatth** *m.* 'hand' || M. **hāt** || Skt. **hāsta-** §19, 146, 166 **Bl.**  
**hātthī** *adv.* 'by hand' || Skt **hastā bhyām** || Pkt. **hattēhim** — §133b  
**hātthi** *m.* 'elephant' || M. **hatti** || Skt. **hastin-** — §25 **Bl.**  
**hīā** *m.* 'heart' || H. **hīā** || M. **hiyyā** **coury** || Skt. **hr̥dyaya-** — §97, 146, 170 (ii) **Bl.**  
**hīh** (WP.) *f.* 'side of a bedstead' || M. **is** || Skt. **iṣā** — §15, 132 **Bl.**  
**hīlānā** *v.i.* 'to be shaken' || H. **hīlā** || Skt. **hīlati**; **hīlyati** — §129  
**hīran** *m.* 'deer' || WP. **haran** || M. **haran** || Skt. **harinā-** §26 **Bl.**  
**hōēā** *past. past.* 'been, become' || H. **huā** || Skt. **bhūtā-**; -ū->-ō on account of the root being 'hō-' §98  
**hōr** *pron. adj.* 'more, other' || H. **aur** || Rāj. **ōr** || Panj. also **ar**, **ər**, **r** || Skt. **āpara-** — §132  
**hummh** *m.* 'sultry weather' || WP. **hussar** || M. **ūb** || Skt. **uṣman-** — §132 **Bl.**  
**hun** *adv.* 'now' || Skt. **adhunā** — §51, 138, 140  
**hunālā** (WP) *m.* 'summer' || M. **ūn** (h) 'heat' || Skt. **uṣṇakāla-** — §167 **Bl.**  
**hund** 'gold coin' || WP. **hunn** Skt. **hūṇa-** : **hūṇa-** — §155  
**hūjhnā** *vt.* 'to collect' || Skt. **uñchati** — §155  
**ikk** *adj.* 'one' || M. **ēk** || Skt. **ēka-** — §132, 177 **Bl.**  
**ikkh** *f.* 'sugarcane' || M. **ūs** || Skt. **ikṣū-** — §15, 49, 167 **Bl.**  
**imlī** *f.* 'tamarind' || also **imblī** || Skt. **amlikā** — §26, 175  
**injh** (ū) *m.* 'tear' || WP. **hanjhū** M. **āsū** §. **āṣu** Skt. **āśru-** — §26, 39, 132, 160 162 **Bl.**  
**innhan** *m.* 'fuel' || Skt. **indhana-** — §15, 155  
**itt** *f.* 'brick' || Amb. **it** || M. **it**, **vīt** Skt. **iṣṭakā**, \***iṣṭā-** — 15, 136 **Bl.**  
**jānā** *v.i.* 'to go' || Skt. **yāti** — §137, 141  
**jāddā** (Poā) *m.* 'cold, chill' || H. **jārā** || M. 'jaḍ cold' || Skt. **jādyā-** — §161 **Bl.**  
**jāddhā** 'term of abuse' || WP. **yaddhā** || Skt. **yabdhā-** — §153  
**jāgnā** *v.i.*, 'to awake' || M. **jāgnō** Skt. **jāgrat-** — §162 **Bl.**  
**jai** *pron.* 'how many' || Skt. **yāti** — §193  
**jāihnā** *v.t.* 'to copulate' || WP. **yaihnā** || M. **jhavnō** || Skt. **yabhati** — §144 **Bl.**  
**jálnā** *v.t.* 'to burn' || M. **jálnō** || Skt. **jvālate** — §165 **Bl.**  
**jamāi** *m.* 'son-in-law' || WP. **juāi** || M. **jāvai** || Skt. **jāmatr** — §57, 140 **Bl.**  
**jamār** *f.* 'a kind of cereal' || WP. **juār** || M. **juvār** || Skt. **yavākāra-** — §101, 140 **Bl.**  
**jamm** *m.* 'birth' || Skt. **jānman-** — §137, 157  
**jammū** 'a kind of fruit' || also **jāmman** || H. **jānan** || M. **jāb** (h) Skt. **jambu-** — §155 **Bl.**  
**jānā** *v.t.* 'to know' || M. **jānō** Skt. **jānāti** — §137 **Bl.**

- jāndā pres. part.* 'going' || H. *jātā*  
Poṭh. *jānā* || Skt. *yānt-*  
— §117, 155
- janeāu m.* 'sacred thread' || WP.  
*janjū* || M. *jānvē* || Skt. *yajñopa-*  
*vītā-* — §154 (2) **Bl.**
- jaṅgh f.* 'thigh' || M. *jāḡ* (h) || Skt.  
*jāṅghā* — §49, 155 **Bl.**
- jann f.* 'wedding party' || WP. *janj*  
Skt. *janya-* — §161 (4)
- jār m.* 'friend; paramour' || WP.  
*yār* || Skt. *jāra-* c.f. Pers. *yār*  
— §141
- jarāu m.* 'mode of setting jewels'  
|| WP. *jarā* || from *jārṇā* 'to set'  
— §106
- jārḥ f.* 'grinding teeth' || H. *ḍārḥ*  
|| WP. *dārḥ?* || Skt. *dāṃṣṭrā*  
*dādhā*, || Pōa. *dāthā* — §126
- jaū m.* 'barley' || M. *jav.* || Skt. *yáva*  
— §116, 141 **Bl.**
- jē conj.* 'if' || M. *jai* || Skt. *yādi*  
— §103, 138, 141, 185 **Bl.**
- jēhrā direct pron. rel.* 'who' || Skt.  
*yasya+* ? — §141
- jēth m.* 'N. of a month' || M. *jēthvaḍ*  
Skt. *jyēṣṭha-* *jyaisṭha-*  
— §137, 161, 166 **Bl.**
- jētthā adj. m.* 'eldest' || M. *jēthā*  
Skt. *jyēṣṭha-* — §19 **Bl.**
- jhāndā m.* 'flag' || M. *jhēḍ* || Skt.  
*dhvajā+daṇḍā-* ? — §165
- jhankār [ḷṇka:r]* *f.* 'rattling'  
Skt. *dhvani-* ? — §165
- jhatt adv.* 'at once' || WP. *jhabh*,  
*jhatt* || Skt. *jhaṭiti?* — §137
- jhiūr m.* 'water-carrier' || Skt.  
*dhivara-* — §142
- jī m.* 'creature' || M. *jīv* || Skt. *jivā-*  
— §15, 103, 137, 142 **Bl.**
- jībḥ f.* 'tongue' || M. *jībḥ* || Skt.  
*jihvā* — §25, 137, 165 **Bl.**
- jīh--pron. rel. obl.* 'whom' || H. *jīs*  
Skt. *yasya* — §141
- jímē adv. rel.* 'how' || WP. *jivē*  
G. *jēm* || Pkt. \**jimeṇa* — §140
- jīun m.* 'life' || Skt. *jīvana-*  
— §60, 142
- jō pron. rel. dir.* 'who' || M. *jō* || Skt.  
*yaḥ* — §141 **Bl.**
- jōt m.* 'yoke' || M. *id* || Skt. *yōktra-*  
— §141 **Bl.**
- jū f.* 'louse' || M. *ū* || Skt. *yūkā*  
— §103, 116 **Bl.**
- jūā m.* 'gambling' || M. *juvā* || Skt.  
*dyūtā*  
— §15, 103, 138, 161 (2) **Bl.**
- juhārā m.* 'gambler' || Skt. *dyūtā+*  
*dhāra-* ? — §102
- jug m.* 'pair' || Skt. *yugma-*  
— §154 (1)
- jūlā m.* 'cross-bar of a yoke' || M.  
*jūval* || Skt. *yuga+hala-* ?  
— §138
- jūn f.* 'life birth' || Skt. *yōni-* — §40  
*jūrṇā v.i.* 'to be united' || Skt. *yuta*  
— ? — §170
- jūtthā adj. m.* 'polluted', impure ||  
H. *jhūta* || Skt. *juṣṭa* — §25, 137
- kābrā adj.* 'spotted' || M. *kabrā* ||  
Skt. *karbara-* — §163 **Bl.**
- kacch f.* 'armpit' || M. *kās* '*f.*  
*udder*' || Skt. *kākṣā*  
— §152, 167 **Bl.**
- kāccū m.* 'tortoise' || M. *kāsav* ||  
Skt. *kacchapa* — §152 **Bl.**
- kāḍḍhā v.t.* 'to take out' || M.  
*kāḍḍhā* || Skt. *kṛṣṭa-* || Pkt. *kaṭṭhā-*  
*kaḍḍhā?* — §126 **Bl.**

- kāḍari** *f.* 'a thorny bush' || Skt. **kaṇṭakāri-** — §106  
**kāḍernā** *m.* 'hedgehog' || Skt. **kaṇṭaka+karaṇi-** — §103  
**kahāni** *f.* 'story' || Skt. **kathānaka**, Pers. **kahānī** § 7, 85  
**kai** *pron* 'into how many' || Skt. **kāti** — §103, 185  
**kaiḥ** *imperat.* 'tell' || Skt. **kathaya** — § 70  
**kāihnā** *v.t.* 'to tell' || Skt. **kathayati** — §137, 138.  
**kāiḥa** (WP.) *m.* 'bronze' || Skt. **kāṃsā-** — §160  
**kāirā** *adj. m.* 'squint-eyed' || Skt. **kākara** — §101  
**kāj** *m.* 'work' || M. *id.* || Skt. **kāryā-** — §161 (9) **Bl.**  
**kājjal** *m.* 'collyrium' || M. **kajal** Skt. **kajjala-** — §64, 152 **Bl.**  
**kākkar** *m.* 'frost' || M. **kamka** 'pebble' || Skt. **karkara-** §163 **Bl.**  
**kakkarī** *f.* 'cucumber' || M. **kāḥkḍī** || Skt. **karkaṭikā** — § **Bl.**  
**kakkh** *m.* 'blade of grass' || Skt. **kākṣa-** — §167  
**kal** *f.* 'machine' || M. **kal.** || Skt. **kalā** — §185 **Bl.**  
**kālā** *adj. m.* 'black' || M. **kālā** || Skt. **kāla.** — §137, 186 **Bl.**  
**kalāvā** *m.* 'bundle' || M. **kālvā** || Skt. **kalāpa-** — §138 **Bl.**  
**kāllā** *adj. m.* 'lonely' || Poth. **ghallā** || H **akālā** || Skt. **ekākīn-** Pkt. **ekkalla** — §55, 169  
**kallh** *adv.* 'tomorrow-yesterday' || M. **kāl** || Skt. **kalya-** — §128, 161 (6) **Bl.**  
**kāman** *m.* 'jugglery' || Skt. **kārmaṇa-** — §163  
**kamārā** *adj. m.* 'unmarried' || M. **kunvār** || Skt. **kumāra-** — §101, 140 **Bl.**  
**kāmbanā** = **kammanā** *g. v.* § 165  
**kāmbal** *m.* 'blanket' || also **kāmmal** M. **kāḥblō** || Skt. **kambalā-** §155 **Bl.**  
**Kamheār** *m.* 'potter' || also **kamhār** || M. **kūbhār** || Skt. **kumbhakāra-** — §101, 155, 138, 103 **Bl.**  
**kamm** *m.* 'work' || M. **kām** || Skt. **kārman-** § 19163 **Bl.**  
**kāmmanā** *v.i.* 'to shiver' || M. **kāṃpṇō** Skt. **kāmpate** § 156 **Bl.**  
**kān** *f.* 'defect, crookedness' || Skt. **\*kāṇya?** — §161 (3)  
**kānā** *adj. m.* 'one-eyes' || M. **kāṇi** Skt. **kāṇā-** — §15 **Bl.**  
**kāndā** *m.* 'thorn' || M. **kāṭā** || Skt. **kāṇṭaka-** — §155 **Bl.**  
**kānc** *m.* 'glass' || Skt. **kaca-** — §113  
**kandh** *f.* 'wall' || Skt. **kanthā** — §155  
**kāndhā** *m.* 'edge' || M. **kāṃth** 'throat' || Skt. **kaṇṭhā** — §155 **Bl.**  
**kanēddū** *m.* 'swelling behind ear' Skt. **karṇa kaṇḍū** — §103  
**kanēr** *m.* 'kind of plant' M. **kaṇē** Skt. **karṇikāra-** **kaṇīkara-** — §103 **Bl.**  
**kanērā** (Mul) *m.* 'mat-weaver' || Skt. **kāṇḍakara** — §103  
**kāṇgan** *m.* 'bracelet' || M. **kāṃkaṇ** || Skt. **kaṇkaṇa-** — §64, 155 **Bl.**  
**kāṅganī** *f.* 'kind of grain' || M. **kāṅg** || Skt. **kāṅgūnī** — §64 **Bl.**  
**kāṅghā** *m.* 'comb.' || M. **kaṇākvā** Skt. **kaṇkata** — §126 **Bl.**  
**kanhērā** *m.* 'shoulder' || Skt. **śaṇḍha+taṭa-** — §103

- kanj *f.* 'slough of snake' || Skt. kañcu- — §28, 155  
 kann *m.* 'ear' || M. kân || Skt. kārṇa — §137, 163, **Bl.**  
 kānnā *m.* 'reed' || Skt. kāṇḍa- — §15, 19, 155  
 kanneā *f.* 'girl', virgin' || WP. kañj. Skt. kanyā — §161 (4)  
 kānnhā *m.* 'shoulder' || Amb. kāndhā || Skt. skandhā- — §155  
 kaṇṭhā *m.* 'necklace' || WP. kainṭhā ṭs. || Skt. kaṇṭhā — §30  
 kapāḥ *m. f.* 'cotton' || M. kápūs Skt. karpāsa- — §145, 163, 186 **Bl.**  
 kappanā (WP.) *v. t.* 'to cut' || M. kāpnē Skt. kalpayati — §164 **Bl.**  
 kappārā *m.* 'cloth' || M. kāpad Skt. karpāṭa- — §64 **Bl.**  
 karnā *v. t.* 'to do' || M. karṇē Skt. kārati — §15, 49, 137, 147 **Bl.**  
 kārāḡ *m.* 'skeleton' || Skt. karanka- §187  
 kārā *m.* 'bracelet' || M. kaḍi || Skt. kaṭaka- — 138 **Bl.**  
 kaṇṭhā *m.* 'frying pan' || Skt. kaṭaha- — §135, 138  
 kārṇhī *f.* 'ladle' || M. kaḍēi || Ds. kaḍacchū — §187 **Bl.**  
 kārhnā *v. i.* 'to be boiled' || M. kaḍhnē Skt. kvathate — §165 **Bl.**  
 kārnhā (WP) *m.* 'camel' || Skt. karabha- — §138  
 karīh *f.* 'bits of cowdung' || Skt. kārīṣa- — §145  
 kārñī *f.* 'masson's trowel' || Skt. karaṇḍa- — §187, 189  
 kārū *m.* 'medicine for horses' Skt. kātuka- — §138  
 kasērā *m.* 'brazier' || M. kāsār Skt. \*kamsakara- — §103 **Bl.**  
 kāsna *v. t.* 'to tighten' || M. kasṇē || Skt. karṣati — §121 (4) **Bl.**  
 kāsṣī *f.* 'bronze' || M. kāsṣē || Skt. kāmṣya- — §160, 161 (8), **Bl.**  
 kāṭh *m.* 'wood' || M. kāṭhī || Skt. kāsṭha- §19, 121, 137, 166 **Bl.**  
 kāttak *m.* 'N. of a month' || WP. kattē || Skt. kārṭtika- — §22  
 kātṭnā *v. t.* 'to spin' || M. kātṭnō Skt. kartati — §170, *iii* **Bl.**  
 kātṭnā *v. t.* 'to cut' Skt. kartati — §110, 170 *iii.*  
 kātṭhā *adj. adv.* 'together', 'united' || Poṭh ghaṭṭhā Skt. ēkasthā- — §55, 131, 189  
 kāttī *adj.* 'thirty-one' || Skt. ēkatrimṣat — §55, 135  
 kāuddī *f.* 'cowrie shell' || Skt. kapardikā — §103, 170 *iii*  
 kaul *m.* 'lily, flower' || Skt. kāmala- — §101, 119 (2) 140  
 kāura *adj. m.* 'bitter' || Skt. kaṭuka- — §63, 178  
 keārā *m.* 'field, bed' || Skt. kēdāra- — §60, 101, 138  
 kēllā *m.* 'banana' || M. kēl, kēlē Skt. kadālī — §103 || **Bl.**  
 kēssū *m.* 'kind of flower' || Skt. kaīmśuka- — §24, 160  
 khabbā *adj. m.* 'left, not right' || Skt. kharvā- — §163  
 khāggā *m.* 'leaf of ghia kamār' || Skt. khaḍga- — §153  
 khāī *f.* 'ditch' || M. id. || Skt. khātā- — §137, 138 **Bl.**



khair *m.* 'kind of wood' ||  
M. kher || Skt. khadirā-

— §101 **Bl.**

khāj *f.* 'itching' || M. *id.* || Skt.  
kharjū — §25 **Bl.**

khājjā *m.* 'food' || M. khājē || Skt.  
khādyā- — §161 (2) **Bl.**

khajūr *f.* 'date' || M. *id.* || Skt.  
kharjūra- — §163 **Bl.**

khāmmhā *m.* 'column, pole' || M.  
khād || Skt. skambhā-  
— 155, 166 **Bl.**

khānā *v. t.* 'to eat' || Skt. khādati  
— §137

khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-  
— §155

khāndā *prep. part.* 'eating' || Skt.  
khādant- — §117

khaṅgh *f.* 'cough' || M. khāspē  
Skt. kāsā, || Pkt. khāsiya-,  
\*khassā-, \*khamṣā  
— §125, 160 **Bl.**

khānnā *m.* 'one quarter' || Skt.  
khaṇḍa- — 137, 155

khāppar *m.* 'skull, bowl' || M.  
khāpar || Skt. karpara-  
— §124, 163 **Bl.**

khār *f. m.* 'alkali' || Skt. kṣāra-  
— §167

khārā *m.* 'arena' |  
Skt. akṣatpāṭa — §51

khārī *f.* 'basket' || Skt. khāri  
— §137

khāssānā *v. t.* 'to take by force'  
Skt. karṣati — §125, 163

khatt *f.* 'dowry with a bedstead'  
|| M. khāt || Skt. khatvā  
— §137, 165 **Bl.**

khēl[h]nā *v. i.* 'to play' || M.  
khēlē || Skt. krīdati kṣvēlati  
— §35, 63, 124 **Bl.**

khēs *f.* 'a sheet of figured cloth'  
Pers. kēs — §125

khēt *m.* 'field' || M. śat || Skt.  
kṣētra- — §15, 19 **Bl.**

khferī *f.* 'mixture' || Skt. khiccā  
— §152

khfinkhāp *f.* 'brocade' || Pers.  
kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.*  
Skt. kṣīrā- — §167 **Bl.**

khīrkī (H) *f.* 'window' || M.  
khīḍkī || Dēś khaḍakkī  
— §187 **Bl.**

khīssā *m.* 'pocket' || Pers. kīsa-  
— §125

khītī *f.* 'constellation' || M. kātyā  
Skt. kṛttikā  
— §97, 124, 152, 170 *ii* **Bl.**

khōh *f.* 'hunger' || Skt. kṣudhā  
— §76, 86, 135, 138, 167

khōt *m.* 'base alloy' || Skt. kautya-  
— §124

khūddō *f.* 'ball' || WP. khiddū,  
khē(h)nū || Skt. kanduka-  
— §281, 103, 124

khūh (ā) *m.* 'well' || M. kuvā  
Skt. kūpa- — §124 **Bl.**

khūllā *m.* 'mean fellow' || Skt.  
kṣudrā-: kṣudla- — §143, 164

khūndhā *adj. m.* 'blunt' || Skt.  
kuṇṭha- — 124, 155

khūnjā *m.* 'corner' || H. kōnā  
Skt. kūṇa- ? — §124

khūnjhānā *v. i.* 'to miss' || Skt.  
kuṣṇāti || Pkt. \*kussai, kuṃsai  
\*khuṃsai — §160

khūrpā *m.* 'scraper' || Skt.  
kṣurapra- — §65, 187

khūrsī *f.* 'chair' || Pers. kursī  
— §125

khúss<sup>a</sup>nā *v. i.* 'to miss' || Skt.  
kuṣṇāti — §125

khúthī *f.* 'bad woman' || Skt.  
kustri — §125

kīllā *m.* 'peg' || M. kīlli, khīl  
Skt. kīla- — §137 **Bl.**

kīmē *adj. inter* 'how?' || WP.  
kīvē, || G. kēm || Pkt. \*kimēna  
— §140

kīrnā *v. i.* 'to be scattered' || Skt.  
kirāti — §108

kīrā *m.* 'insect' || M. kīdā || Skt.  
kīṭa- — §137, 138, **Bl.**

kīrtghān [kīrtkean] *adj.*  
'ungrateful' *ts.* || Skt. kṛtaghna-  
— §90

kītā *past. part.* 'done' || M. kelā  
Skt. kṛtā- — §25, 97, 170 *i* **Bl.**

kōh *m.* 'league, 1½ miles' || M. kōs  
Skt. krōśa- — §145, 162 **Bl.**

kōhni = kūhni *q. v.*

kōl(ē) *prep.* 'near' || M. kōr  
'side'? Skt. krōdā-  
— §49, 103, 162 **Bl.**

kōrh *m.* 'leprosy' || M. kōḍh || Skt.  
kuṣṭha- *cf.* Pa. kōtha-  
— §38 **Bl.**

kōrī *f.* 'score' || Skt. kōṭi — §176

kōrmā *m.* 'family', || Skt.  
kauṭumba- — §155, 187

kōssā *adj. m.* 'lukewarm' || Skt.  
kōśma — §137, 167

kōṭthā *m.* 'room, cell' || M. kōṭhā  
Skt. kōṣṭha-  
— §15, 19, 137, 166 **Bl.**

kūbbā *adj. m.* 'hump-backed' || M.  
kubdā, khubā || Skt. kubhrā-:  
\*kubra- — §162 **Bl.**

kucc *m.* 'brush' || M. kuccā || Skt.  
kūrcā- — §24, 163 **Bl.**

kudūl *m.* 'mattock' || M. kudōl  
Skt. kuddāla- — 152 **Bl.**

kūdd<sup>a</sup>nā *v. i.* 'to jump' || kudṇē  
Skt. kūrdati  
— §24, 170 *iii* **Bl.**

kuhārā *m.* 'axe' || M. kurhād  
Skt. kuṭhāra- — §62 **Bl.**

kūhl *f.* 'canal, stream' || Skt.  
kulyā — §25, 128

kūhni *f.* 'elbow' || Skt. kaphōṇi-  
— §78 138

kúkkar *m.* 'cock' || Skt. kukkutā-  
— §64, 137, 152

kukkh *f.* 'womb' || M. kūs || Skt.  
kuksī — 15, 49, 137, 167 **Bl.**

kūlā *adj. m.* 'soft' || M. kōmvīlā  
Skt. kōmala- — §103 **Bl.**

kúlthī *f.* 'kind of pulse' || Skt.  
kulattha- — §187

kúmmē (WP.) *m.* 'tortoise' || Skt.  
kúrmā — §24, 163

kunālī *f.* 'dish' || WP. kunni

kūndā *m.* 'large cup' || M. kuṇḍ  
Skt. kuṇḍa- — §155, 186 **Bl.**

kúndan = kunnon *q. v.*

kúngū *m.* 'saffron, red powder'  
|| M. kuṇkūm || Skt. kuṇkuma-  
— 103, 155 **Bl.**

1. kunj = kanj 'snake's slough'

2. kunj *f.* 'crane' || Skt. krāñcā  
— §155

kúnjī *f.* 'key' || Skt. kuñcikā  
— §155

kúnnan *m.* 'pure gold'  
— §155

kūram *m.* 'child's father-in-law'  
|| H. kuṛmā kumbā || M. kuṭumb  
Skt. kuṭumba-

§64, 138, 155, 187 **Bl.**

kurāttan *f.* 'bitterness' || Skt.  
kāṭuka+tvana — §165

lābbh<sup>a</sup>nā *v.t.* 'to find' || M. lābh<sup>ṇ</sup>ē  
Skt. labhyatē — **Bl.**

lāddānā *v.t.* 'to load' || Skt.  
lardayati — §110

lāddhā (WP.) *past. part* 'found'  
Skt. labdhā- — §153

lāgg<sup>a</sup>nā *v.i.* 'to be attached' || M.  
lāg<sup>ṇ</sup>ē || Skt. lagyati, lagna-  
— §154, 161 **Bl.**

lāhā *m.* 'gain' || Skt. lābha-  
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.  
lajjā — §49, 143, 152, 185 **Bl.**

2. lajj *f.* 'rope' || Skt. rājju-  
— §143 ii, 152

lak(h)ir *f.* 'line' || Skt. lēkhā *ts.*  
— §136

lakkar *m.* 'stick' || H. Panj. laurā  
'penis' || Nep. lauro 'stick' || M.  
lakdā Skt. lakṣa-: \*lakhuṭa-  
— §64, 177 **Bl.**

lalārī *m.* 'dyer' || Skt. nīla+kāra  
— §58

lāmbā *adj. m.* 'long' || W. P.  
lammā || M. lāb || Skt. lamba-  
— §155 **Bl.**

lāngh<sup>a</sup>nā *v.i.* 'to pass, cross' || M.  
lāng<sup>ḥ</sup>ṇē || Skt. langhate  
— §55 **Bl.**

lās *f.* 'rope' || Skt. raśmī-  
— §143 ii.

latt *f.* 'leg' || H. lāt || Skt. lāttā  
— §152

latṭh *f.* 'axle' || H. lath, lāṭhī

lāṭṭhī *f.* 'stick' || M. laṭ(th)

Skt, yaṣṭī- \*latṭhi- — §25 **Bl.**

lāuhddā *adj. m.* 'small' || Skt.  
laghū- — §138

lih *f.* 'line' || Skt. lēkhā — §138

lik(h) *f.* 'line' || Skt. lēkhā *ts.*  
— §136

likh *f.* 'louse, nit' || M. *id.* || Skt.  
likṣā

— §15, 19, 121 (2), 143 **Bl.**

limbanā (WP.) 'to besmear' ||  
also limm<sup>a</sup>nā || M. limpnē || Skt.  
lipāmti' — §155, 156 **Bl.**

lipp<sup>a</sup>nā *bt.* 'to besmear' || H.  
lip<sup>a</sup>nā || Skt. lipyate

— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-  
— §142, 147

lōhdā *m.* 'frying pan' || Skt.  
lohābhāṇḍa- — §134

lōhtiyā *m.* 'iron-monger' || Skt.  
lohā+haṭṭa+ika- — §134

lōrhā *m.* 'stone-roller; strange-  
ners' || Skt. lōḍha- — 126

lō *m.* 'soft hair, down' || M. lō  
(v) Skt. lōman-

— 103, 119, 140 **Bl.**

luhār *m.* 'blacksmith' || Skt.  
lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māl || Skt.  
māṭṭ — §115 **Bl.**

maech *m.* 'fish' || M. māsā || Skt.  
mātsya- — 167 **Bl.**

mācchar *m.* 'gnat' || Skt. māksā  
— §167

madārī *m.* 'magician' || Skt.  
mantrakāra- — §155

madhānī *f.* 'churning stick' || Skt.  
manthāna- §87, 155

mágar *perp.* 'after' || Poth. *f.*  
magg 'road' M. māg 'road'. M.  
māg 'road' Skt. mārṅa — 22 **Bl.**

māggḥar *m.* 'N. of a month' ||  
Skt. mārṅaśira — §22, 127, 163

māgh *m.* 'N. of a month' || WP.  
māḥ || M. māhī, mālō || Skt.  
māghā- *ts.* — 138 **Bl.**

māḥ *m.* 'black bean' || Skt.  
māṣa- — §115, 145

māhl *f. m?* 'belt of a wheel' ||  
Skt. māl̥ya — §128

māḥghā *adj. m.* 'costly, dear' ||  
M. mahāḥ || Skt. mahārgḥa-  
— §134, 163 **Bl.**

māih *f.* 'buffalo' || WP. majjh ||  
M. mhais || Skt. māhiṣī  
— §80, 134, 160 **Bl.**

mājīth *f.* 'madder' || Skt. mān-  
jīṣṭhā — §25, 189

mājjhā *m.* 'the mājh country' ||  
M. māj 'centre' || Skt. madhyā-  
— §161 (2) **Bl.**

mākkaṛ *m.* 'spider' || M. mākaḍ  
Skt. markāṭa- — 163 **Bl.**

mākkan *m.* 'butter' || M.  
mākhan || Skt. mraṣṣaṇa-  
— §162 **Bl.**

mākkhi *f.* 'fly' || M. māṣī || Skt.  
māṣikā — §103, 138, 167 **Bl.**

maliānhrā *m.* 'wife's or hus-  
band's maternal uncle' || Skt.  
mātula+svāśura — §134

mālānā *vt.* 'to occupy' || Skt.  
mallati — §129

mālan *f.* 'wife of a gardener'  
Skt. mālini — §64

mālli *m.* 'gardener' || Skt. mālin-  
— §44, 103

man- *pref.* 'not' || M. 'māid'  
'stupid' || Skt. manda- — §155

mānak *m.* 'gem, jewel' || Skt.  
māṇḍikya  
— §64, 121, 140, 161, 487

manākkhā *adj. m.* 'blind' || Skt.  
mandākṣa- — §155

mand *m.* 'charm' || WP. mandar  
Skt. māntra- — §155

māndrī (WP.) *m.* 'magician' ||  
Skt. māntrika- — §155

manāārā *m.* 'one who sells  
bangles etc.' || Skt. maṇikara-  
— §101

mānganā *vt.* 'to ask' || M.  
māṅṇē || Skt. mārgati — §22 **Bl.**

manbēnmā *m.* 'destitution of  
milk' || Skt. manda+dhainava-  
— §155

mānjā *m.* 'bedstead' || mācā |  
M. māc || Skt. māñca-  
— 139, 155 **Bl.**

mānnā *vt.* 'to believe' || M.  
māṇṇē || Skt. manytē  
— 161 (4) **Bl.**

mānnō *f.* 'ill luck' || Skt. mandi-  
man- — 155

māppā *m.* 'measure' || M. māp  
Skt. māpya- — §161 **Bl.**

maṛhī *f.* 'tomb' || M. maḍhī || Skt.  
maṭha- — §138 **Bl.**

mās *m.* 'flesh' || s. māsu; s. mōs,

gen. mazāi || M. mās, mās || Skt.  
māṃsā- — §160 **Bl.**

masād *m.* 'end of a month' || Skt.  
māsānta- *sts.* — §155

- masāu *m.* 'burning place' || M.  
 mhasaṇ || Skt. śmasāna- (loan  
 from H.) — 167 **Bl.**
- mass *f.* 'growing moustache'  
 Skt śmasāṇ — §28, 162, 167
- māssī *f.* 'mother's sister' || M.  
 māvsī || Skt. matr̥ṣvaṣ-  
 — §165 **Bl.**
- maṭ (*i*) = maṛh (*i*) *qv ts.*  
 mater *f.* 'step-mother' || Skt.\*  
 matritara- — §103.
- māṭhā *m.* 'forehead' || M.  
 māthā || Skt. mastaka-  
 — §152, 166 **Bl.**
- māṭṭhā *m.* 'fritter' || Skt. mṛṣṭa-  
 — §96
- mātṭī *f.* 'big earthen vessel' || Skt.  
 mṛṭṭikā? mārttika — §97
- māulnā *vi* 'to bloom' || Skt.  
 mukula- — 36
- māus *f.* 'day on which sun and  
 moon are in conjunction' || M.  
 avāś || Skt. amāvāsyā *ts.*  
 — §51, 140 **Bl.**
- mhaīs *f.* 'buffalo' contam. of  
 māih and bhāīs — §179
- mīḍḍhā *m.* 'ram' || M. mēḍhā  
 Skt. mēḍhra — §162 **Bl.**
- mīh *f.* 'rain' || Skt. mēgha-  
 — §78, 115, 138
- mijjh *f.* 'marrow' || Skt. majjā,  
 mēdas- — §26, 126
- mī<sup>a</sup>c *f.* 'chilli' || M. mirī || Skt.  
 marica- \* marieya  
 — §26, 64, 187 **Bl.**
- missā *adj. m.* 'mixed' || M.  
 missī *f.* 'tooth powder' || Skt.  
 miśrā- — §139, 162 **Bl.**
- mīṭnā *vi* 'to be obliterated' || Skt.  
 mṛṣṭa- — §136
- mitt *m.* 'friend' || Skt. mitrā — §19
- mīṭṭhā *adj. m.* 'sweet' || M. mīṭha  
 Skt. miṣṭa- — §166
- mīṭṭī *f.* 'earth' || M. māti. ||  
 Dog. mittī (dental tt) || Skt.  
 mṛṭṭikā — §138, 139, 170 *ii* **Bl.**
- mōēā *past part.* 'dead' || H. muā  
 Skt. mṛtā- — §98, 170 *ii*
- mōhlā *m.* 'pestle' || M. musaḷ  
 Skt. mūsala- — §76 **Bl.**
- mōpri *m.* 'leader' || Skt. mukhara-  
 — §76
- mōklā *adj. m.* 'close' || J. Skt.  
 mutkala- — §38
- mōṭṭhā *m.* 'kind of grass' || Skt.  
 mustā — §38
- mōṭṭī *m.* 'pearl' || M. motī || Skt.  
 mauktika- — §153 **Bl.**
- mūn<sup>a</sup>s (WP.) *m.* 'husband' || Skt.  
 manuṣyā- — §187
- mucch *f.* 'moustache' || Skt.  
 śmāśīṇ - Pkt. mamsū  
 — §28, 167
- muddh *m.* 'beginning' || Skt.  
 mūrdhān — §24, 49, 170 *ii*
- mūh *m.* 'mouth' || M. mukh || Skt.  
 mukha- — §115, 138, 139 **Bl.**
- mukka<sup>a</sup>nā *vi.* 'to be finished' ||  
 G. mukvū || M. mukṇē || Skt.  
 mukta- \* mukna- §154 (*i*) **Bl.**
- munj *f.* 'a kind of grass' || Skt.  
 munjā — §155
- munn<sup>a</sup>nā *vt.* 'to shave' || Skt.  
 muṇḍayati — §155
- mūt *m.* 'urine' || M. *id.* || Skt.  
 mūtra- — §15, 139 **Bl.**
- muṭṭh *f.* 'fist' || M. mūṭh || Skt.  
 muṣṭī — §15, 139, 166 **Bl.**
- nabēr<sup>a</sup>nā *vt.* 'to finish' || trans.  
 form nibbaṇā (nirvartatē-

- nirvṛta-) — §109  
 nabhāg [nəpə:ɡ] *adj.* 'unlucky'  
 Skt. nirbhāghya- — §89  
 nāccanā *vi.* 'to dance' || Skt.  
 nr̥tyati — §161 (2)  
 nacōṛnā *vt.* 'to squeeze' || Skt.  
 niścōtate — §109, 166, 170 *v*  
 nadhāl [nəṭca:l] *adj.* 'weak'  
 Panj. na+ḍhāl — §89  
 nahērnā *m.* 'nail-cutter' || Skt.  
 nakhā+karāṇa- — §103  
 nāī *f.* 'stream' || M. na (h)ī  
 Skt. nadī — §115, 138 **Bl.**  
 nāī *m.* 'barber' || M. nāū *f.*  
 nhāvi || Skt. napitā-  
 — §103, 138 **Bl.**  
 nain *f.* 'wife of a barber' || WP.  
 nāin || Panj. nāi+n < Skt.-inī  
 — §101, 106  
 nāj *m.* 'cereal' || Skt. annādya-  
 — §51  
 nakhērnā *vt.* 'to separate' || Skt. ?  
 — §109  
 nakk *m.* 'nose' || M. nāk Skt.  
 nās+ka-? — §166 **Bl.**  
 nakānimā *adj. m.* 'useless' || M.  
 nikāmi || Skt. niṣkarma-  
 — §166, 189 **Bl.**  
 nām = anām *q. v.*  
 nanād *f.* 'husband's sister' || WP.  
 nanān Skt. nanandā  
 — §155, 187  
 naṅgā *adj. m.* 'naked' || M.  
 nāgā || Skt. nagnā-  
 — §154 (1) **Bl.**  
 nāṅgh<sup>a</sup>nā *i.* 'to pass, cross' || Skt.  
 laṅghate, naṅkhati ?  
 — §143 (iv)  
 napūtā *adj. m.* 'sonless' || Skt.  
 niṣputra- — §58, 166, 189  
 nār *f.* 'vein' || M. nād || Skt. nādi  
 — §138 **Bl.**  
 nār (ā) gī *f.* 'tangerina' || Skt.  
 nāraṅga — §187  
 narō(e)ā *adj. m.* 'wholesome'  
 Skt. nirōga-  
 — §58, 101, 138, 139  
 naśāṅg *adv.* 'certainly' || Skt.  
 niśśaṅkam — §58, 155, 167, 189  
 nāssanā *v.i.* 'to run' || M. nāsnē  
 Skt. nāsyati — §161 (8) **Bl.**  
 natārnā *v.t.* 'to clarify' || Skt.  
 nistārayati — §109  
 natth *f.* 'nose-ring' || M. nath  
 Skt. nastā — 166 **Bl.**  
 natṭhanā *v.i.* 'to run' || Skt. naṣṭā-  
 — §139, 166  
 1. nāu *adj.* 'nine' || M. nav.  
 Skt. nāva — 115, 139 **Bl.**  
 2. nāu *m.* 'name' || WP. nāū ||  
 M. nāv. || Skt. nāma  
 §106, 112, 115, 119, 139, 140 **Bl.**  
 māuh *m.* 'nail' || also nāih || M.  
 nākh || Skt. nakhā-  
 — §72, 74, 115, 138 **Bl.**  
 naul *m.* 'mongoose' || Skt. nakulā-  
 — 101  
 nēnā[k] *v.t.* 'to carry' || M.  
 nēṇē || Skt. nayati — §103 **Bl.**  
 neārā *adj. m.* 'separate' || Skt.  
 anyākāra- — 161 (4)  
 nēh *m.* 'affection' || Skt. suēha-  
 — §167  
 nēmbū *m.* 'lemon' || Skt.  
 \*naimbūka-:nimbūka- — §34  
 neōdā *m.* 'invitation' || also  
 niōdā || cf. M. āvatnē || Skt.  
 nimantra- — §60, 101, 119 **Bl.**  
 nērā *m.* 'vicinity' || M. neṭī || Skt.  
 nīkaṭa- 103 **Bl.**

nháunā *v.i.* 'to bathe' || M.  
nāhñē || Skt. snāti — 167 Bl.

nhērā *m.* 'darkness' || Skt.  
\*andhakara-:andhakāra-  
— §51, 103, 138

nībbarnā *v.i.* 'to be finished' ||  
M. nīvatñē || Skt. nirvartati,  
nirvṛta- — §109 Bl.

nībhñā *v.i.* 'to be finished' || M.  
nībhñē || Skt. nirvāhati  
— §127 Bl.

nīclā *adj. m.* 'motionless' || M.  
nical || Skt. nicala- — §166 Bl.

nīd *f.* 'sleep' || WP. nīndar || M.  
nīd || Skt. nidrā  
— §7, 25, 114, 162 Bl.

nīkkalā *v.i.* 'to come out' || *cf.*  
M. nikāl 'passage' || Skt. \*niṣka-  
lati *cf.* niṣkālanam — §166 Bl.

nimm *f.* 'the nim tree' || M. nimb  
Skt. nimba- — §139, 155 Bl.

nīmmal *adv.* 'clear' || K. nīmbaḷ  
Skt. nirmala- — §163

nīmmōjhānā (WP.) *adj. m.*  
'sorrowful' || Skt. nimna+apa-  
dhyāna- — §157

nīrakh *f.* 'knowledge' || M.  
nirakhñē || Skt. nirīkṣā  
— §67, 189 Bl.

nīssarnā *v.i.* 'to issue' || Skt.  
nissarati — §167

nīttarnā *v.i.* 'to be squeezed'  
|| WP. niccarnā intrans form  
nacōrñā *q. v.* — §33, 109

nūh *f.* 'son's wife' || M. sūn Skt.  
snuṣā — §77, 167 Bl.

nūn *m.* 'salt' || WP. lūṇ || M. lōṇ  
Skt. lavaṇa-  
— §142, 143 (VI) Bl.

ōtthā (WP.) *adj. m.* 'belonging  
to a camel' || Skt. auṣṭra-  
— §16\*

ōḍ *m.* 'a wandering tribe' || Skt.  
ōḍra- — §15

pabb *m.* 'forepart of the foot'  
Skt. padma-, padva-?  
— §154 (4)

pabbaṇ (Mul.) || *f.* 'water-lily'  
Skt. padminī — §64, 154 (4)

pacādh *m.* 'western half a  
country' || Skt. pascārdha-  
— §170 iii

pācnā *v.i.* 'to be digested' || Skt.  
pacyate — §121 (4), 161

pācehō *f.* 'western wind' || WP.  
paccō Skt. pācīma- — §116

pāccī *adj.* 'twenty-five' || WP.  
pāñjhī Skt. pañca viṃśati  
— §117

pachānā *v.t.* 'to recognise'  
Skt. pratyabhijānāti — §125

pachāṇā *v.t.* 'to thrash,  
winnow' || H. chāṭnā Skt.  
\*pracchaṇāti — §189

paddā *v.i.* 'to break wind' ||  
M. pādñē || Skt. pardati  
— §170 iii Bl.

pāhā *m.* 'foot path' || also pēhā,  
pāihā, || Skt. patha- — §75, 138

pāhlāg *m.* 'bedstead' || M. palāg  
Skt. paryāṅka- — §112, 121

(3), 128, 143, 155, 161 (6), 187  
Bl.

pāinā *v.i.* 'to lie down' || M.  
pādñē || Skt. patati  
— §103, 170V Bl.

pāid *f.* 'foot of bedstead' || WP.  
puāid, || Skt. pādānta- — §155

*paiḥ f.* 'dawn' || also *pauḥ* || Skt. *prabhā* ..... §72, 138

*pāḥllā adj. m.* 'first' || M. *pahilā* Skt. *prathamā-* || Pkt. \**pahilla* ..... §133, 170 (1) 187 **Bl.**

*pāinti adj.* 'thirty-five' || Skt. *pañcatrimśat-* ..... §30

*pair m.* 'foot' || Skt. \**padirā-* ..... §101

*pājāḥ adj.* 'fifty' || M. *paññās* Skt. *pañcāśat* ..... §112, 121, (3), 117, 135, 145 **Bl.**

*pakhānā m.* 'proverb' || Skt. *prakhyāna-* ..... §161, 186

*pakkā adj. m.* 'firm' || M. *pikā* Skt. *pakvā-* ..... §165 **Bl.**

*pakkh m.* 'side, party' || Skt. *pakṣā-* ..... §167

*palāgnā (Poṭh) m.* 'string fastened round the neck of a pot' || Skt. *pralagnā-?* ..... §187

*palāḥ m.* 'kind of tree' || M. *paḷas* || Skt. *palāśā-* ..... §125, 186 **Bl.**

*pālampā (WP.) v.i.* to hang || Skt. *pralambate* ..... §155, 187

*palān m.* 'saddle' || M. *palāṇ* Skt. *paryāṇa-* ..... §129, 143 **Bl.**

*pālatnā v. t.* 'to change, turn' Skt. *paryasta-*, || Pkt. *pallaṭṭai* ..... §143, 187

*palāttan f.* 'yellowness' || Panj. *pīlā+ttan* < Skt. *-tvana-* ..... §63, 165

*pāllā m.* 'border of a garment' || M. *pālā* || Skt. *pallava-?* ..... §164 **Bl.**

*pālōsnā v.t.* 'to pat' contam. of *pāl-* and *pōs-* ..... §179

*palōtthā adj. m.* 'first born' || also *palētthā* contam. of *pāḥllā* and *jētthā-* ..... 179

*pālthī f.* 'sitting on buttocks' || M. *palāṭ* || Skt. *paryasti-* ..... 143 **Bl.**

*pāmā m.* 'leg of a bedstead' || Skt. *pāda-* ..... §140

*pānchī m.* 'bird' || WP. *painchī* || M. *pañchi* || Skt. *pakṣin-* ..... §30 **Bl.**

*pānd<sup>a</sup>rā adj.* 'fifteen' || M. *pāṇḍrā* || Skt. *pañcadaśa-* ..... §175 **Bl.**

*pandh m.* 'distance, journey' || M. *pāṇth* || Skt. *pānthāḥ-* ..... §155 **Bl.**

*pāndhī m.* 'traveller' || Skt. *pānthika-?* ..... §155

*pānī m.* 'water' || M. *pāṇī* || Skt. *pāṇīya-* ..... §123, 137, 140 **Bl.**

*pañj adj.* 'five' || M. *pāc* || Skt. *pañca-* ..... §49, 137, 155 **Bl.**

*pānjamā adj. m.* 'fifth' || WP. *pañjavā* || Skt. *pañcamā-* ..... §140

*pānnā m.* 'leaf, page' || M. *pān* Skt. *parṇā-* ..... §163 **Bl.**

*pantālī adj.* 'forty five' || H. *pāṭālīs* || Skt. *pañcacatvārimśat* ..... §30

*paṛ—prefix* 'secondary' || M. *paṛ-* || Skt. *pra-*, *prati-?* ..... §173 **Bl.**

*pārakh f.* 'examination, knowledge' || M. *parīs*, *parakhnē* || Skt. *parikṣā* ..... §67, 189 **Bl.**

*paraús [s]i m.* 'neighbour' || M. *paḍoši* || Skt. *prativēšin-* ..... §170 (1) **Bl.**



arbhā m. 'trichiasis' || WP.  
 parwāl || Skt. \*pravāla-? §173  
 arbhāt [pərb̥a:t] f. 'morning'  
 Skt. prabhāta- ts. — §89  
 arhātī f. 'a shelf under a  
 roof' || Skt. \*prachatti-? §173  
 arḍḍā m. 'great-grandfather'  
 Panj. par-<pra-+dāddā  
 — §173  
 arḍānd m. 'an after tooth' ||  
 Skt. \*pradanta-? or Panj. par-  
 pra-+dand. — §173  
 ardhān m. [pərd̥a:n] adj.  
 'foremost' || Skt. pradhāna- ts.  
 — §89  
 irhūā v. t. 'to read' || M.  
 aḍhṇē || Skt. paṭhati  
 — §91, 138, 170 (i) Bl.  
 arōsnā v. t. 'to serve meals' ||  
 WP. pr̥hṇā || M. parasṇē ||  
 Skt. parivēśayati — §142 Bl.  
 urōttā m. 'great-grandson' ||  
 Skt. prapautra- — §173  
 irsō adj. 'day after to-morrow'  
 Skt. paraśvāḥ — §187  
 irtōh (WP.) f. 'son's wife' ||  
 also patrōh || Skt. putravadhū-  
 — §187  
 is prep. 'with, near' || M. pās  
 Skt. pāśvē — §49 Bl.  
 sarnā v. t. 'to stretch' || M.  
 pasarṇē || Skt. prasarati-  
 — §186 Bl.

pasījj<sup>a</sup>nā v. i. 'to sweat' || Skt.  
 prasvidyate  
 — §121, 161 (2), 165, 189  
 pasinā m. 'perspiration' || Skt.  
 prasvinna. — §189  
 pāssā m. 'side' || Skt. pārśvā-  
 — §19, 24, 163, 165  
 pas(sa)lī f. 'rib' | M. pāsoli  
 Skt. pārśu- — 65, 163 Bl.  
 patiāuhrā m. 'father-in-law's  
 younger brother' || Skt. pitriya  
 +śvāsura- — §131  
 patt m. 'foliage, leaf' || WP.  
 p<sup>a</sup>ttar || M. pāt || Skt. pāttra-  
 — §162 Bl.  
 pātthā m. 'muscle' || Skt. vr̥ddhi-  
 form of pr̥sth- — §22  
 pātthar m. 'stone' || M. pāthar  
 Skt. prastara- — §166 Bl.  
 pātṭī f. 'bandage' || M. pāt ||  
 Skt. paṭṭa- — 152 Bl.  
 paunā v. t. 'to get' || Skt.  
 prāpayati — §162  
 pāu f. 'itch' || WP. pā || Skt.  
 pāmān- — 103, 119, 140  
 paūā m. 'wooden sandal' || Skt.  
 \*pādukaka-: pādukā — §103  
 pauh f. 'dawn' || also paih q. v.  
 Skt. prabhā — §162  
 paun m. adj. 'three quarters' ||  
 M. pāūṇ || Skt. pādona-  
 — §101, 138 Bl.  
 pēār m. 'affection' || M. pyār  
 Skt. priyakāra-  
 — §60, 101, 103, 142 Bl.

pé'hā = pahā *q. v.*

pěō *m.* 'father' || WP. piū, || K. p̄

Skt. pitṛ- — § 60, 101, 103

phággan *m.* 'N. of a month' || *cf.*

M. phāg 'Hōlī song' || Skt.

phālguna-

— § 22, 64, 137, 140, 164 **Bl.**

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāś-

— 124, 166 **Bl.**

phal *m.* 'fruit' || M. phaḷ || Skt.

phāla- — 49, 137, 143 **Bl.**

phāḷā *m.* 'ploughshare' || M.

phāḷā || Skt. phāḷa- — § 137 **Bl.**

phalāh *m.* 'kind of tree' = palāh

*q. v.* — § 57, 125

phambh *f.* 'fine wool' || *§.* paś

Skt. pākṣavan—if not from

Pers. paśm, pamba- — § 125

phámmhan *m.* 'eyelash' || also

bhápphan || Skt. pákṣman

— § 125

phan *m.* 'snake's hood' || M.

phaṇ || Skt. phaṇā-

— 137, 140 **Bl.**

phaṇgh *m.* feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 **Bl.**

phárhā *m.* 'blade, nib' || M.

pharas || Skt. paraśú-

— § 124, 145 **Bl.**

phátṇā *v. i.* 'to be split' || M.

phāṭṇē || Skt. sphatṣyate

— § 107, 161 **Bl.**

phind *f.* 'ball' || Skt. pīṇḍa-?

— § 124

phōṛnā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla- — § 137 **Bl.**

phúṭṭ<sup>nā</sup> *v. i.* 'to burst' || M.

phuṭṭṇē || Skt. sphuṭṣyate

— § 108, 166 **Bl.**

piech *f.* 'rice water' || M. pīs || Skt.

piechā — § 152 **Bl.**

piechā *m.* 'the hind part' || Skt.

paśca- — § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg(lā)

Skt. paṅgu- — § 26, 155 **Bl.**

pīhnā *v. t.* 'to grind' || *§.* pexoiki

Skt. \*pimṣati, || Pkt. pīssi

— 110, 100

pijj *m.* 'pretext' || WP. pajj ||

Skt. paryaya- — § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīṭala-

— § 63, 103, 143 **Bl.**

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīnj<sup>lā</sup> *adj. m.* = pīglā *q. v.*

pīnj<sup>nā</sup> *v. t.* 'to card (cotton)'

|| also pinn<sup>nā</sup> || Skt. piñjayati

— § 155

pīnj<sup>rā</sup> *m.* 'cage' || M. pājrā

Skt. piñjara- — § 26, 155 **Bl.**

pinn *m.* 'ball' || **M.** piṃḍ || **Skt.**  
 piṇḍa- ..... §15, 137, 155 **Bl.**  
 pipālā-mūl *m.* 'root of long pep-  
 per' || **M.** pipplī || **Skt.** pippali-  
 ..... §152 **Bl.**  
 pippal *m.* 'the pipal tree' || **Skt.**  
 pippala- ..... §152  
 pīṛ *f.* 'pain' || **Skt.** pīḍā  
 — §15, 127, 138  
 piṛhā *m.* 'footstool' || **M.** piḍhē  
**Skt.** pīṭha- ..... §15, 138 **Bl.**  
 piṭṭanā *v. t.* 'to beat (breasts)'  
 || **M.** piṭṭhē || **Skt.** piṣṭa-  
 ..... §136 **Bl.**  
 pittā *m.* 'bodily constitution'  
**Skt.** pitta- ..... §152  
 piṭṭh *f.* 'the back' || **M.** pīṭh ||  
**Skt.** pṛṣṭhā- ..... §97 **Bl.**  
 piṭṭhī *f.* 'wet dāl ground or  
 bruised' || **Skt.** piṣṭa- ..... §166  
 pōh *m.* 'N. of a month' || **Skt.**  
 pauṣa- ..... §137  
 pōhan *m.* 'cart' || **Skt.** pravahana-  
 ..... §162  
 pōhllō *adj.* 'fat (person)' || **Skt.**  
 pṛthula- ..... §98, 170 *ii*  
 pōkkhar *m.* 'tank, lake' || **M.**  
 pokhar || **Skt.** pauṣkara-  
 ..... §105, 166 **Bl.**  
 pōl *m.* 'hollowness' || **M.** pōl ||  
**Skt.** pūlya- \*paulya-  
 ..... 38, 129 **Bl.**

pōnnā *m.* 'sugarcane' || **also**  
 pōṇḍā || **Skt.** paṇḍra-  
 ..... §38, 105, 155  
 pōttā *m.* 'grandson' || **Skt.**  
 pāutra- ..... §15, 20, 162  
 pōtthā *m.* 'book' || **M.** pōthī ||  
**Skt.** pustaka-: \*paustaka- *cf.*  
**Pers.** pust, || **Peh.** post §38 **Bl.**  
 -pp(an) suffix for making  
 abstract nouns also pan(ā)  
**Skt.** -tva(na)- ..... §165  
 puādh *m.* 'eastern part of a  
 country' || **Skt.** pūrvārdha-  
 ..... §170 *ii*  
 pūcch<sup>a</sup>nā *v. t.* 'to ask' || **M.** pusṇē  
**Skt.** pṛcchāti  
 ..... §98, 137, 152 **Bl.**  
 pūch *f.* 'tail' || **WP.** puech || **Skt.**  
 pūccha- ..... §25, 152  
 pūjhnā *v. t.* 'to wipe' || **Il.**  
 pūchnā, pūchnā || **M.** pusṇē ||  
**Skt.** prōṇchati, || **Pkt.** pumchai  
 ..... §78 125 **Bl.**  
 pújjaṇā (**WP.**) *v. i.* 'to reach' ||  
**EP.** púgg<sup>a</sup>nā || **Skt.** pūryatē(?)  
 ..... §24, 161(?)  
 punn *m.* 'merit, charity' || **Skt.**  
 pūṇya- *ts.?* ..... §161 (3)  
 púnnā (**WP.**) *past. part.* 'arrived'  
**Skt.** pūrṇá- ..... §24  
 púnneḍ *f.* 'full moon day' || **Skt.**  
 pūrṇimā ..... §24, 163  
 puṛ *m.* 'single stone of a mill'  
 || **M.** puḍā || **Skt.** puṭa-  
 ..... §15, 138 **Bl.**

purāṇā *adj. m.* 'old' || Poa.  
parāṇā || Skt. purāṇā-

— §59, 186

pūtlā *m.* 'doll' || M. *id.* || Skt.  
puttala- — §65, 121 (5) **Bl.**

putt *m.* 'son' || WP. putta || M.  
pūt || Skt. putrá-

— 7, 15, 19 49, 137, 162, 170

(IV) **Bl.**

pūṭṭhā *adj. m.* 'turned upside  
down' || Skt. pṛṣṭhā- — §97, 98

rāi *f.* 'mustard' || M. *id.* || Skt.  
rājikā — §138 **Bl.**

rāih<sup>a</sup> *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-  
— §161

1. rāmmh<sup>a</sup>nā *v.t.* 'to begin' ||  
Skt. rabhate — §155

2. rāmmh<sup>a</sup>nā *v.i.* 'lowing of  
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍi *f.* 'widow' || M. rāṇḍ || Skt.  
raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṅg ||  
Skt. raṅga- — §155 **Bl.**

rāṇī *f.* 'queen' || M. bāṇī || Skt.  
rājñī — §154 (2) **Bl.**

rann *f.* 'wife' || raṇḍi 'widow'  
Skt. raṇḍā- — §143, 155

rāssī *f.* 'rope' || M. *id.* || Skt.  
raśmī- — §143, 167 **Bl.**

rāt *f.* 'night' || M. *id.* Skt. rātri-  
— §143 **Bl.**

ratt *m.* 'blood' || M. rātā 'red'  
Skt. rakta- — §153 **Bl.**

rātti *m.* 'short form of personal  
name Ratan' || Skt. rātna-  
'raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras  
Skt. rāsa- — §72, 74

raulā *m.* 'noise' || Mul. rōlā || Skt.  
rāva+la- — §105

rieck *m.* 'bear' || M. rīs || Skt.  
ṛkṣa- — §99, 167 **Bl.**

rijjh<sup>a</sup>nā *v.i.* 'to be boiled' ||  
Skt. ṛdhyate- — §99, 161 (2)

riṇ *f.* 'grains of sugar, sand, etc.'  
rēn recorded by Maya Singh  
Skt. rēpū- — §39

rīṇḍi *f.* 'castor' || Skt. ēraṇḍa-  
— §26, 155

rīnnh<sup>a</sup>nā *v.t.* 'to boil, cook' ||  
Skt. \*riṇḍhati- — §155

rīṭṭhā *m.* 'Soap-nut' || WP.  
hariṭṭhā || M. riṭhā || Skt.  
ariṣṭa- — §25, 51, 132, 166 **Bl.**

rōk *adj.* 'cash' || Skt. raukma-  
— §154 (1)

rōnā *v. i.* 'to weep' || Skt. rōdati  
— §103, 170 (i)

rū *m.* 'soft hair on the body' ||  
Skt. rōman- — §103, 119

ruāh *m.* 'large beans' || Skt.  
rājamāṣa- — §138

rūenā *v. i.* 'to be pleasing' || Skt.  
rueyatī — §161

rūī *f.* 'cotton' || Skt. rōman-  
 — §140  
 rukkhā *adj. m.* 'dry, without  
 grease' || M. rukhā || Skt. rūkṣā-  
 — §24 **Bl.**  
 rānnh<sup>a</sup>nā *v. t.* 'to engage' || Skt.  
 \*rundhati — §155  
 rūppā *m.* 'silver' || M. rupē ||  
 Skt. rūpya- — §161 **Bl.**  
 russ<sup>a</sup>nā *v. i.* 'to be angry' || M.  
 rusṇē || Skt. ruṣyate  
 — §15, 143, 161 (8) **Bl.**  
 sabāt *f.* 'courtyard' || Ar. sābāt-  
 — §57  
 sabēr *m. f.* 'morning' || Skt.  
 \*savēla- — 143(V)  
 sacc *m.* 'truth' || Amb. sanc || H.  
 sāc || M. sēc, samcā || Skt. satyā-  
 — §113, 161 (2) **Bl.**  
 sād *f.* 'welfare' used in the  
 phrase sukkh sād || Skt. śānti-  
 — §155  
 sāddā *m.* 'invitation' || M. sād  
 Skt. śābda- — §19, 153 **Bl.**  
 sādḍhē *adj.* 'increased by half'  
 || M. sādḥē || Skt. sārdha-  
 — §144 **Bl.**  
 sādthūr *m.* 'red vermillion' || M.  
 semḍūr || Skt. sindūra-  
 — §126 **Bl.**  
 sāg *f.* 'point' || M. sākú || Skt.  
 śāṅkú- — §25 **Bl.**  
 sāh *m.* 'breath' || Skt. śvāsa-  
 — §145, 165

sāhā *m.* 'hare' | also saiḥā, sehā  
 M. sasā || Skt. śasā- — §75 **Bl.**  
 sāhlāg *m.* 'fook' || *cf.* M. sālī  
 Skt. śalyaka- — 128, 187 **Bl.**  
 sālī = asālī *q. v.*  
 sālī *m.* 'master, saint' || Skt.  
 svāmin- — §140  
 sālmā *v. i.* 'to bear, suffer' || M.  
 sabṇē || Skt. sāhate — §147 **Bl.**  
 sain *f.* 'hint' || M. sājē || Skt.  
 samjñā- — §154 (2) **Bl.**  
 sāinti *adj.* 'thirty-seven' || Skt.  
 saptatrimṣat- — §30  
 sājh *m.* 'share' || §. sājhu || Skt.  
 sāmṣa — §160  
 sājjā *adj. m.* 'right, not left'  
 Skt. sajja- — §152  
 sākñā *v. i.* 'to be able' || M.  
 sakṇē || Skt. śakñōte, śakyate-  
 — §154 (1), 161 **Bl.**  
 sakārnā *v. t.* 'to honour a huṇḍī'  
 || M. sakār 'honour' || Skt.  
 satkārayati — **Bl.**  
 sakk *m.* 'bark' || WP. srakk- ||  
 Skt. śālka-; \*sarka- — §164  
 sākkar *f.* 'sugar, not refined' ||  
 M. sāk(h)ar || Skt. śarkarā  
 — §163 **Bl.**  
 Sālā *m.* 'wife's brother' || M. *id.*  
 Skt. syālā- — §161 (8) **Bl.**  
 Sālābbī *f.* 'dampness' || Pers.  
 sailābī — 128  
 sall *m.* 'dart' || M. sal || Skt. śalya-  
 — §129 **Bl.**

salūnā *adj. m.* 'salted' || Skt.  
 salavaṇa- — § 142  
 sāmhālnā *vt.* 'to protect' || Skt.  
 sambhālayati — § 196  
 sámjh<sup>a</sup>nā *v.t.* 'to understand' M.  
 samajne || Skt. sambudhyate  
 — § 187 Bl.  
 samn *f.* 'ferrule' || Skt. śamba-  
 — § 155  
 sanéhā *m.* 'message' || Skt.  
 sandēṣa- — § 144, 155  
 saṅg *f.* 'modesty' || Skt. śāṅkhā  
 — § 144, 155  
 sāṅgal-sūṅgal *q.v.*  
 saṅgh *m.* 'throat' || Skt. śaṅkhā-  
 — § 155  
 saṅgūc<sup>a</sup>nā *v.t.* 'to shrink' || Skt.  
 saṃkucya-  
 sanjh *f.* 'evening' || M. sājh  
 Skt. sandhyā-  
 — § 87, 155, 16, (2) Bl.  
 sānjhī *m.* 'share-holder' || Skt.  
 sāmśa- — § 160  
 santālī *adj.* 'forty-seven' || Skt.  
 saptacātvāriṃśat- — § 30  
 sapp *m.* 'serpent' || Amb. samp||  
 M. sāp || Skt. sarpā-  
 — § 15, 10 Bl.  
 sarāp sarauhnā=srāp, srauṇā  
*q.v.*  
 sarlāh *m.* 'headache' ||  
 Panj. sir + ? || Skt. vyādhi-  
 — § 161 (7)  
 sārphī *f.* 'scarf' || M. sādī || Skt.  
 śāti- — 126 Bl.

sarhō *f.* 'rape seed' || Skt. sar-  
 śapa- — § 163, 174  
 sarfkkhā *adj.* 'similar' || also  
 s rkhā || M. sārkhā || Pkt. ~  
 'sarikha- — § 189 Bl.  
 sārkhā=sarikkhā *q.v.* — § 187  
 sass(ū)=*f.* 'wife's or husband's  
 mother' || M. sāsū || S. t. śva-  
 śrū- — § 49, 162, 165 Bl.  
 sat *m.* 'essence, power' || M. *id.*  
 Skt. sattvá- — § 165 Bl.  
 sāth *m.* 'company' || M. *id.* || S. t.  
 sārtha- — § 170 iii Bl.  
 satt *adj.* 'seven' || M. sāt || Skt.  
 saptán-  
 — § 19, 49, 144, 153 Bl.  
 satṭh *adj.* 'sixty' || M. sāṭh || Skt.  
 ṣaṣṭi- — § 144 Bl.  
 sātthal *m.* 'thigh' || Skt. sákthin-  
 — § 64, 153  
 sātthi *m.* 'companion' || Skt.  
 sārthika- — § 170 iii  
 sattū *m.* 'meal of parched grain'  
 || M. sātū || Skt. saktu-  
 — § 103, 153 Bl.  
 sau *adj.* 'hundred' || Skt. śatá-  
 — § 138, 144  
 saūh *f.* 'oath' || Skt. śapatha-  
 — § 116, 138, 144  
 sāuhrā *m.* 'father-in-law' || M.  
 sāsra || Skt. śváśura-  
 — § 143, 145, 165 Bl.

sāulā *adj. m.* 'black' || M. sāvḷā.  
Skt. śyāvā-? śyāmala-

— § 101, 161 **Bl.**

saun *m.* 'N. of a mouth' || Skt.  
śrāvāṇa ..... § 101, 142, 162

sāundā *prep. past.* 'sleeping'  
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat  
Skt. sapātnī

— § 154 (3), 187 **Bl.**

sāvā *adj.* '(one) and a quarter' ||  
M. *id.* || Skt. sapāda-

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seā *m.* 'winter' || Skt. śitakāla-  
— § 60, 101, 103, 133, 143, 186

sēḷh *m.* 'personal name' || also  
sēḷḷhū *cf.* sēḷh || Skt. śrēṣṭha-

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sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā  
Skt. śekhara- — § 138 **Bl.**

sēj=ch ēj *q.v.*

sēlkharī *f.* 'soap stone' || Skt.  
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)  
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sēm *f.* 'flat bean' || Skt. śimbā:  
śaimbya, also simbā — § 34, 155

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2. sēḷh *m.* 'expressed sugar-  
cane' || M. sīt || Skt. śiṣṭa-

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1. sī *past tense* 'was, were' ||  
Lah. hā etc. || Skt. āsīt ?-

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sī *f.* 'boundary' || Skt. śīmān-  
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ment' || M. sijne || Skt. śidhyati

— § 161 (2) **Bl.**

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— § 15, 167

sib *adj.* 'cool' in sīl subhau || M.  
śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 **Bl.**

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śṛṅga- — § 97, 155 **Bl.**

singh *m.* 'used in personal  
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śinjanā *v. t.* 'to water' || M.  
simcṇō || Skt. śiñcāti

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śiṭṭanā *v. t.* 'to throw' || WP.  
saṭṭ-, suṭṭ- || M. śiṭ || Skt. || śṛṣṭa-  
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\*sivārṇa- — § 37, 163 **Bl.**

*sōhnā adj. m. 'beautiful' || Skt. śobhana- — § 138*  
*sōlā adj. 'sixteen' || M. sōlā || Skt. śōḍaśan- — § 144 Bl.*  
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*srāp m. 'curse' || Skt. śīpa-ts. — 176*  
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ṭāhnā *v.t.* 'to drive away' || WP  
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takhṇ *m.* 'carpenter' || Skt.  
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túkk<sup>a</sup>nā *v.t.* 'to estimate' || Skt.  
tarkayati- — § 137, 163

tákkalā *m.* 'spindle' || WP.  
trakka<sup>u</sup>lā || Skt. tarku-  
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tákkaṭī *f.* 'balance' || WP.  
trakka<sup>a</sup>ṭī || Skt. tarka- (?)  
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ṭalnā *v.i.* 'to go away' || M.  
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tāmbā *m.* 'copper' || M. tābē ||  
WP. trāmā || Skt. tāmrā-  
— § 162, 175

tān<sup>a</sup>nā *v.t.* 'to stretch' || M.  
tāṇṇ || Skt. tānayati-  
— § 140 **Bl.**

tand *m. f.* 'gur, thread' || M.  
tāṃt || Skt. tāntu-  
— § 137, 155 **Bl.**

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137

tāpnā *v.i.* 'to be heated' || Skt.  
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ṭapp<sup>a</sup>nā *v.i.* 'to jump' || Poth.  
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táppaṭ *m.* 'mat' || WP. trappaṭ  
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ṭáṭṭī *f.* 'screen' || WP. traṭṭī || M.  
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thānī *adv.* 'through' || Skt. sthāna-

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thamḍā || Skt. stabdha-

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thathērā *m.* 'brazier' || Skt. tvāstr-

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thaū *f.* 'place, room' || WP. thā

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thōrā *adj. m.* 'little' || M. thoḍā

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- túss<sup>a</sup>nā *v.i.* 'to appear' (of small-pox) || Skt. **tuṣyati** — § 161 (8)
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- úccaṇṇa *v.i.* 'to be separated as skin from flesh' || M. **ucaṭṭhē** Skt. **uccaṭati** — § 152 Bl.
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	kanj.	kārttika-	kattā, -ē kattak.
kaparda-	kaudḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatē	kamm <sup>a</sup> nā.	kāśa-	kāhī.
-kara-	suff.—ār[ā].	kāṣṭha-	kāṭh.
karaṇka-	kārāg.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khañgh.
kārīṣa-	karīh.	kirāṇa-	kāhlā.
kārkaṭikā-	kakkaṭī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kiṭā.
kārṇa-	kann.	kukkuṭā-	killā.
kārtati	katt <sup>a</sup> nā.	kukṣī-	kukkar.
	katt <sup>a</sup> nā.	kuṇkuma-	kukkh.
karpaṭa	kapp <sup>a</sup> ṛā.	kuñeikā-	kungū.
karpara-	khappar.	kuṭumba-	kunjī.
karpāsa-	kapāh.	kuṭṭayati	kuṇam.
karbara-	kabrā.	kuṇṭha-	kuṭṭ <sup>a</sup> nā.
kārma-	kamm.	kuṇḍa-	kuṇḍuā.
karṣati	kasnā.	kuddāla-	kundā, kunāli.
	khass <sup>a</sup> nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.
*kubra-	kubbā.
cf. kubhrā.	
kumārā-	kaur, kamārā.
kumbhakāra-	kamheār.
kūla-	kul.
kulattha-	kulthi.
kulyā-	kūhl.
kūṣṭha-	kuṭṭh (plant).
kuṣṭha-	kōṛh,
kuṣṇāti	khuss <sup>a</sup> nā.
kūṭā-	WP. kūṛ.
kūpa-	khūh, kūā.
kūrcā-	kuce.
kūrdati	kūdd <sup>a</sup> nā.
kūrmā-	WP. kummā.
kṛtā-	kittā.
kṛttikā-	khitti.
kēkara-	kairā.
kētaka-	keōṛā.
kēdāra-	keārā.
kēśarin-	kēh <sup>a</sup> r
	kēhrī
	kēhrā.
kaiṃsuka-	kēssū.
kōṭi-	kōṛī, krōṛ.
kōmala-	kūlā.
kōra-	kōr.
kōṣṭha-	koṭṭhā.
*kōṣma-	kōssā.
kaukṣa-	kōkh (W P.)
kauṭumba-	kōṛmā.
krīḍati	khēhlnā.
krūñcā-	kunj.
krōṣa-	kōh.

krōḍā	kōl.
kvathate	kaṛhnā.
kvātha-	kāṛhā.
kṣāra-	khār, chār.
kṣīrā-	khīr.
kṣudra-	(*ksudla)
	khullā.
kṣudhā	khōh.
kṣurā-	churā.
kṣurapra-	khurpā.
ksētra-	khēt.
khaṭvā	khatt.
khaḍga-	khaggā.
khaṇḍa-	khannā.
	khaṇḍ.
khadirā-	khair.
kharjū	khāj.
	khujlī.
kharjūra-	khajūr.
kharva-	khabbā.
khalla-	khall.
khātā-	khāī.
khādati	khānā.
khādya-	khajjā.
khārī-	khārī-
khiṅga-(Hemacandra).	
	khiṅga.
khiccā	khierī.
gaṇḍa-	gaṇḍā.
	gannū.
gaṇḍaka-	gaīḍā.
	gannā, gāḍerī.
gaṇḍūpada-	gāḍōā.
*gandhilla-	gāḍhlā.
gamayati	gamaunā.



gārgara- )	gāggar.	grāha-	gahā, gehā.
gargarī )		grāhaṇa-	graihn ts.
garjati	gajj <sup>a</sup> nā.	grāma-	grāu, grā.
garjara-	gājjar.	grāsa-	grāh, grās.
gardabhā-	gadhā.	ghaṭa-	gharā
gārbha-	gabbhā.	+manca-	gharāunjā.
gala-	gal, galī.	ghaṭayati	gharṇa.
gāḍha-	gārḥā.	ghaṭi-	gharī.
gāyati	gaunā.	ghaṭṭayati	ghaṭṭ <sup>a</sup> nā.
gāli-	gāl.	ghaṇṭa-	ghand [i].
gūggulu-	guggal.	*ghara-	ghar.
guccha-	gucchā.	gharṇa-	ghassā.
gudā+randhra-	gōhran.	ghāla-	ghau.
gumphā-	gūmmhā.	*ghātilla-	ghail.
gurjarā-	gujj <sup>a</sup> r.	ghāsā-	ghau, ghā[h].
gūlgulu-	guggal.	ghrṇa-	ghun.
gūlma-	gummā.	ghrṇā	ghiz.
guhya-	gujjhā.	glrā-	gheō.
gūḍhā-	gūṛhā.	+pūra-	gheōr.
gūrda-	guddā.	ghōṭaka-	ghōṭā.
grṇāti	gin <sup>a</sup> nā.	cakrā-	cakk [i].
grdhryati	gijjh <sup>a</sup> nā.	cakravāka-	cakvā.
grdhra-	giddh.	caṅga-	caṅgā.
*grṣma-	gummh.	cañcu-	cunj.
grhā-	see*ghara.	caṭaka-	ciṛā.
gō-	gā.	caṭati	caṛṇnā.
gōtrā-	gōt.	catur-	cau-, cu-, ca-,
gōdlā-	gōh.	caturthā-	cautthā.
gopālā-	guāllā.	caturthi-	cauth.
gōpura-	gōerā.	cāturdaśa-	caudā.
gaurā-	gōrā	cāturvimpśati-	caubī.
grathrāti	gaṭṭh <sup>a</sup> nā.	catuṣka-	cāuk.
granthati	gaṇḍh <sup>a</sup> nā.	catuṣpañcāśat-	curanjā.
granthi-	gaṭṭh, gaṇḍh.	cātuṣpāda-	cupāeā.
granthila-	gādhilā.	catustrimpśat-	cauntī.

catvāraḥ-	cār.	chāndaḥ-	chann.
catvāriṃśat	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrā-	cand, can-.	chādana-	chaunī, chaunā
camatkāra-	camkār.	chāya-	chāu.
camara-	caur[i].	chikkā	chikk.
campaka-	cambā+kalikā-	chidyatē	chijj <sup>a</sup> nā.
	cameli.	chidrā-	chiddā.
cārman-	camm.	chutṭyate	chutṭ <sup>a</sup> nā.
+kāra-	cameār.	chēdana-	chainī.
carvayati	cabb <sup>a</sup> nā.	chōṭayati	H. WP.
*calyati	call <sup>a</sup> nā.		chōṛnā.
cālani	chāl <sup>a</sup> ni.	jāṅghā	jaṅgh.
cittā-	citt.	jāna-	janā.
citrā-	cittā, ciṭṭā.	jānayati	jan <sup>a</sup> nā.
citrayati	citt <sup>a</sup> nā.	janma-	jamm.
cirā-	cir.	jāuya-	jann.
cirbhaṭa-	cibbhaṭ	jambu-	jammū.
cīra-	cīrā.		jāmman.
cukra-	cukkā.	jalā-	jal 'water'.
cunṭati	cunḍanā.	jāgrat-	jāgnā.
culla-	cullhā.	jāḍya-	jāḍḍā.
cūṣati	cūs <sup>a</sup> nā. ? cuṅgh <sup>a</sup> nā.	jātā-	jāeā.
cūṇa-	cūnnā.	jānāti	jān <sup>a</sup> nā.
cūḍa-	cūrā.	jāmāṭṭ-	jamāī.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jiūn.
chagalā	chellā.	juṣṭa-	juṭṭhā.
*chaṭati	chaṛnā.		jhūṭh.
*chattati	chatt <sup>a</sup> nā.	jyēṣṭha-	jēṭṭhā.
*chaṇṭati	chanḍanā. cf. H.G.	jyaīṣṭha-	jāṭh.
	chāṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

taṅkā  
 tiṭṭibha-  
 tvalate  
 ḍamarū  
 dāknī  
 ḍhaukatē  
 tākṣati  
 tākṣan-  
 tāntu-  
 taptā-  
 tarakṣa-  
 taratī  
 tarkayati  
 tarku-  
 tardati  
 \*tarpati  
 tālpa-  
 tānayati  
 tāmrā-  
 tittirā-  
 tiraścā-  
 tīla-  
 tīkṣṇa-  
 turati  
 \*tula (tulā)  
 tūṣa-  
 tuṣṭa-  
 \*tuṣmē  
 tuṣyati  
 tūṇa-  
 tūla-  
 tṛṇa-  
 tṛṭṭiya-  
 tṛṣā  
 trāsayati

taṅg.  
 taṭīhrā.  
 talnā.  
 ḍaurū.  
 ḍain.  
 ḍhōnā.  
 tacch<sup>a</sup>nā.  
 takhān.  
 tand.  
 tattā.  
 tarakh.  
 tarnā.  
 takk<sup>a</sup>nā.  
 takk<sup>a</sup>lā.  
 taḍḍ<sup>a</sup>nā.  
 taṭṭappanā.  
 tappaṛ.  
 tān<sup>a</sup>nā.  
 tāmbā.  
 tittar.  
 tirchā.  
 til.  
 tikkhā.  
 turnā.  
 tulhā.  
 toh.  
 tuṭṭh<sup>a</sup>nā.  
 tuṣī.  
 tuss<sup>a</sup>nā.  
 tunn<sup>a</sup>nā.  
 tulālī.  
 tin.  
 tijjā, tiā.  
 tēh, tih.  
 tāhnā.

triṃṣat-  
 trīṇi-  
 trutyati  
 trumpati  
 trōṭayati  
 tvāṣṭṛ-  
 dāmṣṭrā  
 dākṣiṇa-  
 dagdhā-  
 daṇḍā-  
 dadru-  
 dādhi-  
 +bhāṇḍa-  
 dānta-  
 dardura-  
 darbha-  
 daśayati  
 dāśa-  
 dāṭhā-  
 dātra-  
 dāmanī-  
 dāya-  
 dārḍhya-  
 divasa-  
 dīpā-  
 dugdhā-  
 durlabha-  
 dūrā-  
 dūrvā  
 dr̥śyate  
 dr̥ṣṭa-  
 devara-  
 dauhitra-  
 dyūtā-  
 drama-

tīh.  
 tinn.  
 tuṭṭ<sup>a</sup>nā.  
 tummanā.  
 tornā.  
 ṭhathērā.  
 dāṭhā *q.v.*  
 dakkhan.  
 daddh<sup>a</sup>nā.  
 ḍaṇḍā.  
 dadd.  
 dahī.  
 ḍahīṇḍī.  
 dand.  
 ḍaḍḍū.  
 dabbh.  
 dass<sup>a</sup>nā  
 ten.  
 jāṛh, dāṛhi.  
 dāttī.  
 daun.  
 dāj.  
 ḍāḍḍhā.  
 dehāṛā.  
 dīvā.  
 duddh.  
 dūllā.  
 dūr.  
 dubb.  
 diss<sup>a</sup>nā.  
 ḍiṭṭhā.  
 deōr.  
 dohtā.  
 jūā.  
 damm.

drākṣā	dākh.
drāghate	ḍāhnā.
dvātrimṣat-	battī.
dvādaśa-	bārṣ.
dvāra-	bār.
dvitīya-	dūjjā.
dvāu-	dō.
dhamāni-	dhaun.
dhāritrī	dhar <sup>a</sup> t.
dhavala-	dhaulā.
dhānya-	dhān.
dhārā	dhār.
dhīvara-	jhīūr.
dlūmā	dhūṣ.
dhūli, *dhūḍi-	dhūr.
dhvajā	jhaṇḍā.
dhvanī-	jhankār.
nakulā-	naul.
nakhā-	naūh.
nagnā-	naṅgā.
nādī	nāī.
nanandr-	nanāḍ.
nānāndr-	nanān.
nayati	nēnā [k].
nāva-	nāu, 9.
nāśyati	nass <sup>a</sup> nā.
naṣṭā-	naṭṭh <sup>a</sup> nā.
nās+ka-	nakk.
nasta-	natth.
nāḍī	nār.
nāpitā-	nāī.
nāma-	naū.
nikata-	nērā.
nidrā-	nīd.

nimantra-	neṭṭdā.
nimnā+apa+ dhyāna?	nimmōjhāṇā.
nimba-	nimm.
nīrikṣa-	nirakh.
nirbhāgya-	nabhāḡ.
nirmala-	nimmāl.
nirvartatē	nibbaṇnā.
nirvāhati	nibhnā.
niṣcala-	nielā.
niṣcōtati	nacōṛnā.
nissāṅka-	nasaṅg.
niṣkālyate	nikkalnā.
niṣputra-	naputtā.
nistarati	nittarnā.
nissarati	nissarnā.
nīroga-	narōā.
nīla-	lalārī.
nṛtyati	nacc <sup>a</sup> nā.
pakvā-	pakkā.
pakṣā-	pakkh, phaṅgh.
pakṣīn-	panchī.
pāksman-	phamman, phambh.
paṅgu-	pīglā.
pācyate	pacnā.
pāñcan-	panj.
pañcamā-	panjamā.
pañcaviṃṣati-	pacci.
pañcāśat	pāṣā.
pañjara-	pinj <sup>a</sup> rā.
paṭṭa-	paṭṭī.
paṭhati	paṭhnā.
pāttira-	pattā.
patha-	pahā.
pathin- (pānthan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padminī	pabban.	pīṣṭa-	piṭṭhī, piṭṭ <sup>a</sup> nā.
paraśú-	pharhā.	pīṭha-	pīrha.
paraśvaḥ	parsō.	pīdā	pīr.
parivēṣayati	parōsnā.	pītala-	pīlā.
parikṣā	parakh.	puccha-	pūch.
parṇá-	pannā.	puṭa-	puṛ.
pardati	padd <sup>a</sup> nā.	punya-	punn.
paryaya-?	pajj, pijj.	puttala-	putlā.
paryasta-	pal <sup>a</sup> ṭṇā.	putrá-	putt.
paryasti-	palthi.	purāṇá-	purānā.
pársu-	passali.	puṣkara-	pōkkhar.
palāśi-	palāh.	pustaka-	pōtthā.
par(l)yaṅka-	pahlāg.	pūrṇá-	punnā.
par(l)yāṇa-	palānā.	pūrṇimā	punneō.
pallava-	pallā.	pūryate	pujjanā.
paśca-	picchā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	pr̥chāti	pucch <sup>a</sup> nā.
pātayati	paunā.	pr̥thula-	pohllō.
pāda-	pāmā.	pr̥ṣṭhā-	piṭṭh, putṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādonā-	paun.	pauṣa-	pōh.
pānīya-	pānī.	pauṣkara-	see pūṣkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvá-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃṣati	pīhnā.	prativāsin-	paraus(s)ī.
picchā	picch.	prapautra-	parōttā.
pīñjayati	pinjanā.	prabhā.	paih, pauh.
pīṇḍa-	pinn, pīṇḍā.	pralambatē	palamnā.
pitṛ'-	peō.	pravahana-	pōhaṇ.
pitta-	pittā.	prastara-	patthar.

prasvidyate	pijjanā.	bhāratī	bharnā.
prasvēda-	parseō.	bhasman-	bhass.
prahara-	paihr.	bhāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān <sup>a</sup> jā.
priyakāra-	peārā.	bhāṇ lāgāra-	bhāṇ <sup>a</sup> deār.
prēṅkhā	pīgh.	bhugna-	bhuggā.
proñchati	pūjhnā.	bhūmī	bhū.
phaṇā-	phan.	bhṛjjāti	bhujj <sup>a</sup> nā.
phāla-	phal.	bhēḍra-	bhēḍ.
phālguna-	phaggan.	bhramati	bhaū <sup>a</sup> nā.
phāla-	phālā.	bhramara	bhaur.
phulla-	phull.	bhrāśṭra	bhaṭṭh.
bandhati	bañnh <sup>a</sup> nā.	bhrāṣṭr-	bhāī.
barkara-	bakk <sup>a</sup> rā.	bhrū-	bhaū.
balivārda-	bahld.	mākṣā	macchar.
bahutva-	bauht.	mākṣikā	makkhī.
bāhū-	bāh.	majjā	mijjh.
bāhya-	bājh.	mañcaka-	manjā.
bindū-	bund.	mañjiṣṭhā	majjṭh.
	bind.	maṭha-	maṇhī.
bilvā-	bil.	maṇikāra-	maneār.
bīsa-	bhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	mathā.?
būdhyate	bujjh <sup>a</sup> nā,	manthāna-	madhānī.
bubhukṣā	bhukkh.	māntra-	mand.
busā-	bhōh.	manda-	man-
br̥dha-	buddhā.	+akṣa-	manākkhā.
brāhmaṇa-	bāhman.	+kāra-	māḍārī.
bhaktā-	bhattā.	+dhainava	manōhmā.
bhaginī	bhain.	mandiman-	mannō.
bhagna-	bhagg <sup>a</sup> nā.	manuṣyā-	mups.
bhaṅgā	bhaṅg.	markāṭa-	makkar.
bhajyatē	bhajj <sup>a</sup> nā.	mallati	mall <sup>a</sup> nā.
bhaṭṭa-	bhaṭṭ.	mastaka	matthā.
bhadrá-	*bhadla- bhalā.	mahārga-	maihgā.

máhiṣī	māih.	mekhalā	miṭṭnā.
māṃsá-	mās.	mēglā-	hamēl.?
māghá-	māgh.	mēdas-	mīh.
māṇikya-	māuak.	mauktika-	majjā, q. v.
māṇṭ-	mā.	mrakṣaṇa-	mōtti.
mādhyā-	mājh.	yajñōpavītā-	makkhan.
mārga	magg, magar.	yāti-	janeaū.
mārgate	maṅgānā.	yadā-	jai.
mārgaśira-	magghar.	yādi-	jā.
mārttika-	maṭṭī.	yantrā	jē.
mālya-	māhl.	yābhati	jandā.
māśa-	māh.	yabdhā-	jaihnā.
māsānta	masā.	yāva-	jaddhā.
mitrā-	mitt.	*yavākarā-	jaū.
milati	milnā.	yaṣṭi-	juār.
miśrā-	missā.	yasya-	*laṭṭha, q. v.
miṣṭa-	miṭṭhā.	yāti	jīh-
mukulayati	maulnā.	yugā+hala-	jānā.
mukta-	mukkānā.	yugma-	jūlā.
*mukna. }		yūkā	jug.
mukha-	mūh.	yóktra-	jū.
mukhara-	mōhrī.	yógya-	jōt.
muñjā	munj.	yóni-	jōggā.
muṇḍayati	munnānā.	rakta	jūn.
mutkala-	mōklā.	rakṣā	rattā.
mudgā-	mūṅgī.	raṅga-	rakkh.
muṣṭi-	muṭṭh.	rājju	raṅg.
músala-	mōhlā.	raṇḍā-	lajj.
mustā	motthā, moth.	rātna-	rann, raṇḍī.
mútra-	mūt.	rāśmī-	rattī?
mūrdhān-	mudḍh.	rāsa-	rassī
mūlya-	mull.	rājan-	rauh.
mṛtā-	mōeā.	rājji-	rāí.
mṛttikā	miṭṭī.	rājñī	rāí.
mṛṣṭa-	maṭṭhā.		rāñī.

rājya-	rāj.	vakṣaskāra	baḥhārā.
rātri-	rāt.	vāja-	bajj.
*rindhati	rinnh <sup>a</sup> nā.	vañijja-	ban <sup>a</sup> j.
rukṣá-	rukkh, 'tree'.	vañtati	baṇḍ <sup>a</sup> nā.
rucyate	ruenā.	vatsá	bacchā.
rudhyate	rujjh <sup>a</sup> nā.	vadhū-	bahū.
*rundhati	runnh <sup>a</sup> nā.	vandhyā-	banjh.
ruṣyati	russ <sup>a</sup> nā.	vamri-	barmī.?
rūkṣá-	rukkhā.	várga-	bagg.
rūpya-	rúppā.	vartaka-	baṭērā.
rōdati	rōnā.	vartatē	baṭṭ <sup>a</sup> ṇa.
róman-	rū, rōḥ.	vartis-	} bāṭ.
raukma-	rōk.	vartman-	
*lakkuta-	lakkar.	vartikā-	batti.
lagyati	lagg <sup>a</sup> nā.	vardhati	baḍḍh <sup>a</sup> nā.
laghú-	lauhḍḍā.	vardhatē	badhnā.
laṅghate	laṅgh <sup>a</sup> nā.	várdhra-	baddhī.
lajjā	lajj.	varṣa-	barhā.
*latṭha-	latṭh, lāṭṭhī.	varṣati	barhnā.
labhyate	labbh <sup>a</sup> nā.	valka-	bakk.
lamba-	lambā.	valgā	bāg.
lardayati	ladd <sup>a</sup> nā.	valgú-	baggā.
lavaṇa-	nūn.	vallabha-	ballī.
lāgayati	launā.	valli-	bēl.
lābha-	lāhā.	vāsa-	bāh.
lipyate	lipp <sup>a</sup> nā.	vahaṅgikā	bāihgī.
limpāti	limb <sup>a</sup> ṇā.	vāgurā-	bair.
likṣā	likh.	vāta-	bau.
lōkhā-	lih.	vādyā-	bājjā.
lōṭha-	lōṭhā.	vādyate	bajjanā.
loman-	lū.	vānara-	bāandar.
lōhá-	lōhā.	vāmaua-	baunā.
vamśá-	banjh, bās.	vārttā-	bāt.
vakrá-	bingā.	vārdala-	baddal.
vákṣas-	bakkhī.	vāla-	bāl.



vāṣpa-	blāph.	śaṅkhā-	saṅgh (†).
vimṣati-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	baklārnā.	śābda-	saddā.
vicchādayati	bachaunā.	śāmba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyūt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin (ā).	*śalyaka.	sāhiḅg.
vimdhāte	binh <sup>a</sup> nā.	śasā-	sahā.
viphala-	bēhllā.	śānti-	sād.
vibhīṭaka	bahārā.	śāṭi.	sārhī.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantar?	śikṣā	sikkh
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śitā-	sī.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	biṭṭh.	śitala-	sillhā.
vismarati	bissarnā.	śuṇṭhi-	sundh.
vinā-	bīn.	śudhyate	sujjh <sup>a</sup> nā.
viṭhi-	bīhī.	śulba-	subb.
vīrā-	bīr.	śūṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāḍḍhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śrṅkhala-	suṅgal.
vedha-	bēh.	śrṅga-	siṅg.
vēṣṭa-	bēhrā.	śrṅṭi	sun <sup>a</sup> nā.
vāira-	(Pkt. vaīra-)	śēkhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhani	sūhni.
śaknōti	saknā.	śōbhate	sohnā.
śakyatē		śmaśāna-	masān.
śāṅkā.	saṅg.	śmāsrū	mucch.
śāṅkū-	sāg.		mass.

śyāmala-  
 śrāvāṇa-  
 śrēṣṭhin-  
 ś'āghate  
 śvāsūra-  
 śvaśrū  
 śvāsa-  
 śaṭ-  
 śaḷka-  
 śaṣṭi-  
 śōdaśan-  
 saṅkuṭati  
 sajjja  
 saṃjñā  
 sāktu-  
 sākthin-  
 saṅkucyate  
 satkārayati  
 sattvá-  
 satyá-  
 sant-  
 sandēśa-  
 sandhyā  
 sapátnī  
 sapāda-  
 saputra-  
 saptán-  
 saptatī-  
 sambudhyati  
 sambhālayati  
 sarpá-  
 sarṣapa-  
 salavana-  
 sáhatē  
 sāmśa-  
 sārdha-

saulā.  
 saun.  
 seth.  
 srauhnā.  
 sauhrā.  
 sass.  
 sāh.  
 chē.  
 chikkā.  
 saṭṭh.  
 sōlā.  
 suṅgaṇā.  
 sajjā.  
 sain.  
 sattū.  
 satthal.  
 saṅgucc<sup>c</sup>nā.  
 sakārnā.  
 sat.  
 sacc.  
 dā.  
 sanēhā.  
 sanjh.  
 (H.) saut.  
 savā.  
 saut.  
 satt.  
 sattar.  
 sam<sup>c</sup>jhā.  
 samhālnā.  
 sapp.  
 sarhō.  
 salūnā.  
 saihnā.  
 sājh.  
 sādḥ.

simhá-  
 siñcati  
 siddha-  
 siddhrā-  
 sídhyati  
 suptá-  
 suruṅgā  
 suvárṇa-  
 sūkará-  
 sūci-  
 sūtra-  
 sūtrayate  
 sōma+vāra-  
 saubhāghya-  
 skandhá-  
 skambha-  
 stáná-  
 stabaka-  
 stambha-  
 stōká-  
 sthāvira-  
 sthāgha-  
 sthāna-  
 sthāman-  
 sthālī  
 sthūlá-  
 snāti  
 snuṣṭā  
 snēha-  
 sphuṭyate  
 sphōṭayati  
 syālá-  
 svápati  
 svarṇa-  
 svāmin-

sīh.  
 sinjanā.  
 siddhā.  
 sidhrā.  
 sijjhanā.  
 suddhā.  
 surāg.  
 siūnā.  
 sūr.  
 sūi.  
 sūt.  
 sūtnā.  
 sūbār.  
 suhāg.  
 kannhā.  
 khambā.  
 than.  
 thabbā.  
 thammh(ā).  
 thōṛā.  
 thērā.  
 thab.  
 thānf.  
 thāu.  
 thālī.  
 thullhā.  
 nhaunā.  
 nūh.  
 nēh.  
 phuṭṭ<sup>c</sup>nā.  
 phōṛnā.  
 sālā.  
 saunā.  
 suvárṇa.  
 sālī.

hamsá.	hans.	+tala-	(ha)thēli.
haṭṭa-	haṭṭ.	hastin-	hātthi.
haḍḍa-	haḍḍ.	hārītaki-	haraṇ.
hariṇá-	hiran.	hāsyā-	hāssā.
haridrā-	halhdi.	huṇḍa-	huṇḍ, hunn.
hala	hal.	hṛdaya-	hīā.
hāsta	hatth.		

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**PART II.**

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**A**

**LUDHIĀNĪ PHONETIC READER**

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(Thesis approved for the *Laura-Soames Prize for Phonetics*  
by the *University College, London.*)



## PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,

*Reader in Hindi and Urdu,*

*University of London.*





# A

## LUDHIĀNĪ PHONETIC READER.

### INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

### Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*", Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u u A ə

Diphthong: ea, eo, Ai, Ae, Ao, Au, Ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities".<sup>1</sup> In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

<sup>1</sup>. By M. V. Trifimov and D. Jones (Cambridge University Press) §§ 174-75.

<sup>2</sup>. **Ib.** § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

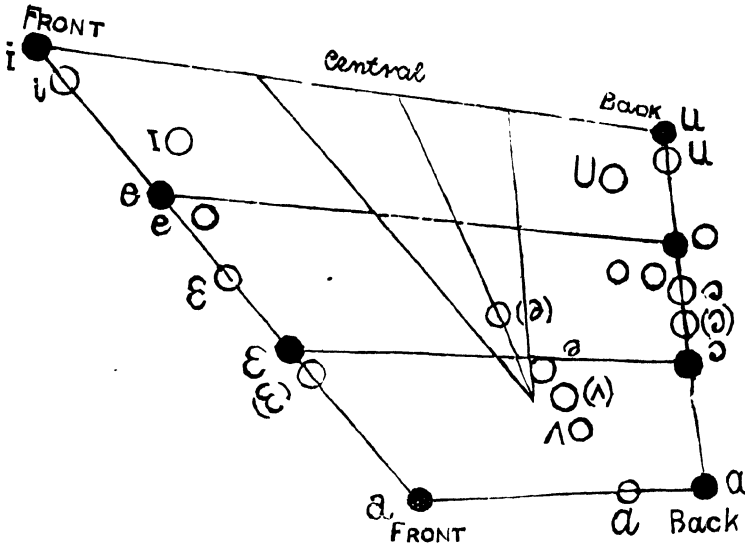


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

### Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.

8. [ɪ] is the nasalised form of the Ludhiānī [i].

9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ɪ̃] is the nasalised form of the Ludhiānī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ē] is the nasalised form of the Ludhiānī [e].

13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Aɛ] when medial.

14. [(ɛ)] is a subsidiary member of [ɛ] - phoneme, and occurs in the diphthong [Aɛ] when final. It is opener than the cardinal.

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [ʌe].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ã] and [ʔã] are the nasalised forms of the Ludhiānī [ʌ] and [ʔʌ] respectively and are similarly used.

32. [ə] is a little closer than [ʔʌ] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ə) 'leaf', ('cəd:ər) 'sheet'.

33. [ə] is a subsidiary member of the ə-phoneme and is similar to the English sound of ə in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ǣ] and [ʔǣ] are the nasalised forms of the Ludhiānī [ə] and [ʔə] respectively and are similarly used.

### The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (pea) 'fallen' but (pea:) 'cause to drink', (lea) 'taken' but (lea:) 'bring'.

§37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [ea]. Its initial and final elements are the same as the Ludhiānī [e] and [a].

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<sup>1</sup>. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eð]—the nasal form of [eo].
42. [Δi]. Its initial element is the same as the subsidiary member of the Ludhiānī Δ-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [ΔI] is the nasal form of [Δi].
44. [Δε]. Its initial element is the subsidiary member of the Ludhiānī Δ-phoneme. The final element is [ε] or [(ε)] as described above.
45. [ΔĒ] is the nasal form of [Δε].
46. [Δɔ]. Its initial element is the subsidiary member of the Ludhiānī Δ-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Δǝ] is the nasal form of [Δɔ].
48. [Δu.] Its first element is the subsidiary member of the Ludhiānī Δ-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Δũ] is the nasal form of [Δu].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uã] is the nasal form of [ua].

### Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							e, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɾ				
Fricative —	(f v)	(f v)	(θ ð)	s		(ʃ)	(ʒ)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

**Plosives.**

53. The voiceless unaspirated plosives of Ludhiānī [p, t, t̪, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, t̪h, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, d̪, g] are more fully voiced than in English.

54. [p, ph, b] — the place of articulation as in the English Bilabial plosives.

55. [t, t̪, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t, t̪, d̪] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] — the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kət̪ geə) but (lɑg, geə); (dət̪ ke) but (ruk̪ ke); (be:c d̪it̪ɑ) but [be:c, chəq̪:ə]

**Affricates.**

59. In pronouncing [c, ch, ʃ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

**Nasals.**

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.



The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'p'.

62. [ŋ] as the sound of **ng** in English word '**King**.'

#### **Lateral.**

63. [l] is nearly the same as the clear variety of [l] in '**black**'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

#### **Rolled and flapped.**

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

#### **Fricatives.**

67. [(v)] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [(F)] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [θ].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ʃ)] formed considerably behind the teeth-ridge is substituted for [ʈ] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

### Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ik gid:əɾ > i<sub>v</sub>kgid:əɾ<sup>1</sup>

peo put dīā > peo put dīā<sub>v</sub>

kad tō > kad<sub>v</sub> tō

lāb: pea > lāb<sub>v</sub> pea.

bac ja > bac<sub>v</sub> ja.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation *e.g.*

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<sup>1</sup>. The sign v means partly voiced, ° means devoiced.

lakh ke > lahk ke  
 puc:h cuk:ea > puh- pug-?  
 gath tup: karke  
 rath tō > raht tō  
 ath tət:iā > aht tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive<sup>1</sup>, *e.g.*

de:kh ke > de:x ke  
 de:kh da > de:xda  
 bu:th da > bu:θ ða (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > de:k khā  
 saḍ:ph phək:i > saḍ:p phək:i  
 sa:th thoṛa si > sa:t thoṛa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoëa > ki hoëa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədaləc cə  
 kad ʃana ɛ > kaʃ ʃana ɛ  
 kad cāl:ea si > kaç cāl:ea si.

### Stress.

83. There is a feature of Ludhiānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

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<sup>1</sup> This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tut:ea > ka:ht tut:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarkā	'seasoning'	təṛ'kā :	'get (a dish) seasoned'.
'suta	'attention'	su'ta :	'cause to be drawn out'.
'kəṭa	'thick clouds'	kəṭ'a : kəṭ.a : or kəṭ.a :	'decrease'
'rala	'mixture'	rə'la :	'cause to be mixed, mix'.
'pala	'ladle'	pə'la :	'cause to drink'.
'sasta	'cheap'	sə'sta :	'wait (a minute)'.
'phatka	'dashing, jerking'	phə'tka :	'cause to be dashed'.

### Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, *viz.*, very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u]<sup>1</sup> are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi'n) 'flute', (də'kha:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kala) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (Janda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēha) 'said'.

87. (2) [i, u, a] are short in stressed syllables open or closed by a short consonant as in (dɪn) 'day', ('pata) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [ɪ] and [u] become very short as in (dɪnda) 'giving', (dɪli) 'Delhi'. So is [u] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

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1 Including ɛ, ɔ when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark[:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səd:a 'invitation'
ʃiddi f. 'discussing'	ʃiddi adj. 'obstinate'
badda 'being made'	badda 'slave'
ʃadda 'knowing'	ʃadda 'going'
dmda 'of the day'	dmda 'giving'
hundā 'of now'	hundā 'being'
bundā 'weaving'	bundā 'ear ornament'

### Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazirabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī<sup>1</sup>.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [e] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

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1 Panjābī Phonetic Reader, 1914, p. XV.

tones and sometimes falls again about a tone''. There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone''.

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York'. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, e.g.

average	middle pitch	low-rising	high-falling	combined
<b>kōṛa</b> 'whip'	<b>k<sub>c</sub>ōṛa</b> 'horse'	<b>kôṛa</b> 'leper'	---	
<b>tōṣa</b> 'pit'	<b>t<sub>c</sub>ōṣa</b> 'carried'	<b>tôṣa</b> 'touched'	---	
<b>ka</b> 'of'	<b>k<sub>c</sub>a</b> 'grass'.	<b>kâ</b> <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.		<b>k<sub>c</sub>â</b> 'grass'
<b>mā</b> 'mother'	---	<b>mâ</b> 'black bean'	---	
<b>cār</b> 'hangnail'	<b>c<sub>c</sub>ār</b> 'fall'	<b>câr</b> 'rise'	---	

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

### Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed<sup>1</sup>, e.g., 'gāda 'ass', (mē'lā:) 'boatman', (nē'khid:) 'mean', (bēgi) 'trap'; ('p.ara) 'bundle' but (p.ə'ra:) 'cause to be filled', ('k.ata) 'thick clouds' but (k.ə'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ə'rai) may be pronounced (p.ə'r.ai) or (pə'r.ai), (pə'r.ai) may be pronounced (p.ər.ai) or (p.ə'rai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint<sup>2</sup>.

100. When a high-tone syllable comes in an unstressed<sup>1</sup> position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kida put: ə?) 'whose son is he?' (ô) or (ki-) may lose the high-tone if unstressed.

### Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [mm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands etc. The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

1. See §§ 83-84.

2. See *Bulletin of the School of Oriental Studies, London*. Vol. IV pt. 1, p. 213.

103. *Plain Statements:*—

— — — — —  
 asī pinqə cə:ə ā  
 (We are going to the village.)

— — — — —  
 munda hūnē gea e  
 (The boy has just gone.)

104. *Questions containing a specific interrogative word:*—

— — — — —  
 tera ki naʒ ē  
 (What is your name?)

— — — — —  
 munda kit:he gea?  
 (Where has the boy gone?)

105. *Requests and Commands:*—

— — — — —  
 ʒara kaləm da:ʒo  
 (Please give me the pen.)

— — — — —  
 thali ure kari  
 (Pass the plate this side.)

106. *Incomplete Statement:*—

— — — — —  
 o:s ʒulahe de  
 (of that weaver

— — — — —  
 do t:ɬā si  
 there were two daughters

— — — — —  
 te ɪk put:||  
 and one son||).

107. *Questions requiring 'yes' or 'no' as their answer:*—

— — — — —  
 tusī dɪ:lɔ ae ʌʒ?  
 (Do you come from Delhi?)

— — — — —  
 tū babu da put ɛ?  
 (Are you Bābū's son?)

108. *Surprise:*—

— — — — —  
 ec:ha | hūn panʒə ba: ɡae?  
 (Hullo! | Is it five o'clock now?)



### Additional notes on the Ludhiānī sounds.

*(Arabic numerals refer to the paragraphs of the Reader).*

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]<sup>1</sup>. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (i.e. **I**). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [ai] appear as [æ].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [aɔ].

50a. Some speakers begin the diphthong [ua] with an opener tongue-position.

58a. In intervocalic positions, [ph] and to a less extent [th, th kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (saʃa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (daʋa).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of **ɛ**) and [ɛ] respectively. Thus (raʃa) 'king' and (be'cha:) 'spread' are often pronounced (raJ+a) and (be'sa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name<sup>2</sup> of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with **e** or **I**.

2. The native name of the Gurmukhī letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhi letters representing these sounds is (**n̄n̄:a**) and (**n̄ana**) pronounced with alveolar [**n**].

61b. Similar is the case with [**ṇ**], the Gurmukhī letter being called [**ṇṇ̄:a**].

61c. [**ṇ**] usually results from [**i**] followed by [**e, a, o, u**] when one or both of them is nasalised.

62a. [**ṇ**] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [**ṇga**].

64a. Some speakers with a speech defect use a fricative [**t̪**] instead of rolled [**r̥**]. That, however, is considered incorrect.

64b. [**r**] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [**raṛa**].

65a. [**r̥**] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (**raṛa**) or [**r̥āṛa**].

66b. There is a number of words, however, in which [**r**] and [**r̥**] come together, e.g. (**kaṛṛa**) 'hard', [**k̐ṛṛ b̐ṛṛe**] 'black and grey (hair)', (**haṛṛā**) obl. pl. of (**haṛṛ**) 'myrobalan' (**kh̐ṛṛa**) 'rough-book' etc. Some speakers use a retroflex fricative variety [**ɖ**] instead of [**r**] which with [**r̥**] gives the impression of a long [**r̥**].

67a. [**v**] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [**vaṇa**] or [**v̐ṇa**]. In orthography it is very often represented by the native symbol for [**b**] and sometimes also pronounced so.

72a. [**ɸ, ʋ, o, ɖ, x**] and [**ɹ**] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [**ph, b, th, d, kh**] and [**c(h)**] respectively.

76a. [**h**] does not occur long or double except in (**ohho**) 'alas'! The name of the Gurmukhī symbol for this sound is [**haho**].

**Chief difficulties experienced by English speakers  
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [t̪h, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɾ] sound, while Ludhiānī speakers pronounce the [ɹ] of English orthography everywhere as rolled [ɾ].

**Length.**

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.<sup>1</sup> Length of a vowel in languages varies with its quality also.

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(1) See D. Jones "Outlines of English Phonetics" §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgífna af K. Humánistiska Vetenskap Samfundet i Uppsala*

85b. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.\*

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10.0	hundredths of a second
bɪk:(ə) 'skin'	7.0	" "
'pɪt:ʌ 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'na: 'cause to be woven'	8.0	" "
bʌg 'run, flow'	12.0	" "
bʌg:(ə) 'herd'	10.0	" "
'ʒʌgʌ 'place'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
ʒəg:ʌ 'personal name'	6.0	" "
bət:ʌ 'stone'	6.0	" "

85e. Examples of the length of other vowels.

bi: 'seed'	40.0	hundredths of a second.
'pɪt:ha 'ground, pounded'	12.0	" "
sɑ:r 'essence'	39.5	" "
ma:n 'respect'	38.3	" "
'sara 'whole'	21.0	" "
'kana 'one-eyed'	22.2	" "
'kan:ʌ 'reed'	11.5	" "
'ʒa:nda 'knowing'	31.0	" "
'ʒanda 'going'	15.0	" "
'una 'deficient'	22.0	" "

---

\* These results were obtained from measurement of a large number of kymographic tracings.

<b>bæ:d</b> 'physician'	36·0	hundredths of a second.
<b>'bæda</b> 'promise'	22·5	„ „
<b>kæ:q</b> 'cowrie shell'	37·0	„ „
<b>'cædā</b> 'fourteen'	20·0	„ „
<b>'mæd:a</b> 'flour'	12·0	„ „
<b>'kæq:a</b> 'ornament of cowries'	11·5	„ „

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *diminuiendo* between, e. g. in (**t.o:**) 'wash thou', and (**t.oo**) 'wash you', the total length of the vowels is nearly the same, but in the latter word [**oo**] form two syllables while in the former [**o**] is a single syllable.

89 *a.* Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a.* In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b.* Examples of the length of long and double consonants:—

**ʒiddi** *f.* 'discussing'      **dd**=29 hundredths of a second

**ʒidi** *adj.* 'obstinate'      **d:**=21 „ „

—  
**bun'da** 'weaving'      **u**=9·1, **n**=18·3, **d**=4·5

**bunda** 'ear-ornament'      **u**=6·3, **n**=16·0, **d**=5·0

—  
**ʒa:nda** 'knowing'      **a:**=31, **n**=11, **d**=8·5

**ʒanda** 'going'      **a**=15, **n**=16·5, **d**=5·0

103 a. The following examples illustrate the difference in intonation caused by emphasis:—

— — — — —  
— — — — —  
asi      pinḍa      cə:l'e      ā with emphasis on asi

— — — — —  
— — — — —  
munḍa      hūnē      gea e with emphasis on munḍa.

104a.    tera      ki      nʌʃ ɛ ? with emphasis on tera.

— — — — —  
— — — — —  
tera    nʌʃ    ki    ɛ ? with emphasis on nʌʃ.

— — — — —  
— — — — —  
munḍa    kɪt:he    gea ? with emphasis on munḍa.

105a.    thali      ure      karɪ with emphasis on thali.  
Rhythm.

109. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence e.g. in **tera ki nʌʃ ɛ ?**, **tera nʌʃ ki ɛ ?**

# TEXTS.

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3. peo put diã gelã. ( <i>Conversation between Father and Son</i> )	— — — — 182
4. sarben paget di katha. ( <i>Story of Sarban, the Bhagat</i> )	— — — — 184
5. gid:ar gidri te beg.ëa:r di katha. ( <i>Story of Jackal Jackaless and Wolf</i> )	— — — 188
6. repəje lænë en kə gita? ( <i>Will You Take Rupees or Gita?</i> )	— — — — 190
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12. ik sahukar te ôde kore. ( <i>A Merchant and his Horses</i> )	— — — — 204
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## TEXTS.

### 1. parja de p:ai:g

do p:ai se || ôñā tō | kuch kherab:i ho gai | e:s lai |  
serka:r nē | ôñā nū | desenkala de:tta|| pinqō | pan che  
kô ba:t gae se | tã sãnje pae gai|| sarək de kãnde |  
ik ruk:h de:x ke | ôñ:ā nē kēha | “calo | éde hetbā  
ra:t kat:ə ləj:e||” p:ũ:Jē roṛā te | ô:ñā nū nī:d nā ai |  
tã gel:ā karən lag:ə pae|| baṛe p:ai nē kēha | “je mālē  
raja homā | tã parja nū baṛa sukh deā”|| choṭ:e nē  
kēha | “je mālē raja homā | tã baṛa dukh deā”||

hōn rab(:ə) de karne ki hoe | jis neg:ər de neṛe ô  
bast:he si | ot:he da raja mar gea | te ôde ula:d koi  
nālī si|| nager de lok:ā nē | ral ke slā kit:i bai ‘hat:hi  
sēga:r ke chaq:ə de:j:e | ji nū ē apnī garden te  
beṭha lave | ose nū ap:ā raja bēna leJ:e’|| jad  
hat:hi cheq:ea | tã ôñē neg:ər da tã koi a:dmī | apnī  
garden te nā beṭhaēa | par jad ô ôñ:ā p:āJ:ā ko:l aēa |  
tã ône choṭ:e p:ai nū | garden te beṭha lea|| lok:ā  
nē c:at: | ôde galce ha:r pa dī:e | er ô nū apnā raja  
bēna lea|| hun ô lege:a parja nū dukh de:n | parja da  
nak:e cə dam a gea|| so:c so:c ke ôñ:ā nē kēha—



## TRANSLATIONS.

### 1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this  
by Government | they | were transported|| From village | five, six  
Kos distance | they had gone | then evening fell|| On the side of the road |  
seeing a tree | they said | "Come | under it let us pass the night"||  
On stones on the ground | they did not get sleep |  
so they began talking|| The elder brother said | "If I  
were king | then I shall give much comfort to the subjects"|| The younger  
said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which  
they were sitting | the king thereof died | and he had no  
offspring|| The people of the town | assembling resolved | "Adorning  
an elephant, we should let him loose | whomsoever he takes  
on his neck | we should make him *our* king"|| When the  
elephant was let loose | no person of the town | he took  
on his neck | but when he came near the brothers |  
the younger brother he | took onto his neck|| The people  
at once | put garlands about his neck | and made him  
their king|| Now he began to give trouble to the subjects | the subjects  
were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bai "êda baṛa p.ais | calo ô de ko:l cəl:ije | er ô nū kəj:e |  
pai ênū səmja:ve | sān:ū dukh nā dave" |

lok:ā de kahe | baṛa p.ai apnē choṭ:e p.ai ko:l  
aēa | er ônū klē:n lēg:ea | pai, "tet:ō parja baṛi dukhi ē |  
tū lēn:ā dukh nā dē" || ē sun ke | choṭ:e p.ai nē jēva:b  
dīt:a | pai "dukh paonā tā | parja de p.a:g ce sa | mālē  
tāēn:ū plēl:ā i klē:tta si | pai je mālē raja homā | tā parja  
nū baṛa dukh deā || je parja nē sukh paonā hunda |  
tā tū bi tā ko:l e baṛ:ha si | hat:hi tāēn:ū garden te  
beṭha lenda" ||

## 2. khû da c.agra

kise a:dmi nē | apnī gali: cə khû lūāēa || sari gali  
nū panī p.aren da sukh ho gea || kuçor magrō |  
khû vale di apnē gemāndi na:l ləṛai ho paī || e:spər  
ô nē gemāndi nū | panī p.arnō mānā kar dīt:a | hun  
gemāndi nū | baṛi muskel ho gai || ē de:xke | ô nē khû  
mul lae lea | er plēl:e malek nū | panī p.arnō mānā  
karetta ||

hun plēl:a malek bēki:l ko:l gea | er puc:hea |  
bai "kimē mālēn:ū tā khû cō panī p.arna mīle | er  
mere gemāndi nū nā mīle" || bēki:l nē kēha | "ē tā  
esa:n gal: ē | dāva kar de" || ēdalet cə bēki:l nē kēha | bai  
"ēnē khû bec:ea ē | panī nī bec:ea | panī ēda ē" || ēdalet  
nē ese t(ə)rā phlē:slā karetta || hun phe:r plēl:e malek

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

## 2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | be prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbor be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gəmānqi nū khû cō panī p<sub>o</sub>Arēn tō ro:k dēt:a||  
 hun ô gəmānqi bēki:l ko:l gea | er kēha | bai  
 “māē tā khû e:s lai mul lea si | bai ēdā malēk ban ke |  
 māē a:p tā panī p<sub>o</sub>Arā er plēl:e malēk nū nā p<sub>o</sub>Arēn deā||  
 mālēn:ē rēpAJ:a bi kharcea er gal:ə bi nā banī|| māē  
 cāonā ē | pai kīse t(ə)rā ēdālet ē phlēsīa kare | bai  
 māē bi panī p<sub>o</sub>Arā | er ē bi p<sub>o</sub>Are’’|| bēki:l bol:ea |  
 “ēc:ha, ed:ā i ho jau | tū dāva karde’’|| ēdālet cə bēki:l  
 nē kēha | pai “je khû de plēl:e malēk nē | khû e  
 bec:ea e | panī nāī bec:ea | tā ēnū hukəm dīt:a jave |  
 pai khû cō apnā panī klq:ə laue | nāhī tā khû da  
 nāmā malēk | das rēplē ro:j harja lau’’|| ē sun ke  
 dohā nē soc:ea | bai khû cō sara panī kīs trā n:k:əl  
 sakda e|| ēkhi:r ōn:ā nē rapināmā kar lea | bai “ap:ā  
 domē panī p<sub>o</sub>Ar lea kariJe | ēdālet de phlēsīe tā | ese  
 trā hunde rāe:nge’’||

### 3. peo put dīā gəl:ā

pěo—mulēa:!

put:—hā ji||

pěo—urē a bīb:a||

put:—aēa ji | dēs:o ki klēnē ō!

pěo—tū AJ:ə plārēn gea si?

put:—ji hā | pər san:tū chuṭ:i chet:i mil gai||

pěo—ēc:ha:! ki sēbab chet:i chuṭ:i mil gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |  
 "I indeed had bought the well | that becoming its owner |  
 I myself may draw water | and may not allow the former owner to do so||  
 Although I spent the money | yet the thing did not turn out (i.e. I did not  
 succeed).|| I want | that the court may decide somehow | that  
 I also may draw water | and he too may do so|| The pleader said |  
 "All right, thus it will be | Bring a suit"|| In court the pleader  
 said | "If the former owner of the well | had sold  
 the well alone | and not the water | then he may be ordered  
 to remove his water from the well | otherwise | the new owner  
 of the well | will charge ten rupees a day as rent"|| Hearing this |  
 they both thought | "How can the whole water be removed  
 from the well?"|| At last they made an agreement | "Let both  
 of us draw water | the decisions of the court indeed |  
 will go on in this very way"||

### 3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir||

Father—Come here darling||

Son—Just coming sir. Please tell me | what you want to say||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier||

Father—Is it ? | Why were you given leave earlier ?

put:—ji sâq:a pâd:a kâḡda si | pai apnē ba:ccha de  
put: jəm:ea s||

pěo—hă thi:k e | mālē bi əkba:r cə pl̥rea si||  
ec:ha hōn tū ē das: | e pāi ΔJ: tḡḡ kam: ki kit:a||

put:—ji pl̥el:ā ta mālē apnī keta:b de do barke  
pl̥re | phe:r panj sava:l kēq:e sat: t̥ep:e baba  
pheri:d de mū jə:van:ī cet:e kit:e | odū p̥ic:he  
sâq:e pâd:e nē sarben p̥Δget di katha  
sunai | phe:r san:ū chuṭ:i ho gai||

pěo—sarben di katha taen:ū kahi kə ləg:i?

put:—ji barī sōnī||

pěo—ec:ha pher mālēv:ū bi suna||

put:—ji hōn tā mālē p̥ul:ə gea||

pěo—phe:r mālē sunāmā?

put:—tusī suna deō tā cənga i karō, nāhī tā kāl  
nū san:ū ma:r pau||

pěo—las phe:r t̥ēa:n na:l sun||

#### 4. sarben p̥Δget di katha

raja jasret da nālō tā sunea i hōnā ē|| ô ra:m  
cender ji da pēo si|| ô nē apnī choṭ:i ranī de kahe  
ra:mcender lachmen nū clōdā barsā da banoba:s de:tta,  
per a:p ōn:ā de he:rbe cə mar gea|| maren ləg:e ô  
nē kēha, pai “mālēn:ū ik: rikhi nē s(e)ra:p dit:a si||  
ô de karke mālēn:ū put:ā de h̥lōke marna pea|| gal:

Son—Sir our teacher says | that son  
has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |  
then solved five sums | seven versés of Baba  
Farid were learnt by heart | After that  
our teacher | told us the story of Sarban Bhāgat||  
Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful)||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |  
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

#### 4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was  
the father of *Ramchandar*|| At the instance of his younger queen |  
to *Ramchandar* and *Lathman* | an exile for fourteen years he gave |  
but himself died of the anguish of separation from them|| When dying  
he said | “A sage had cursed me |  
on that account I | have had to die of separation from sons||

e:s t(ə)rā hoi|| pichli ju:n cə | mālēn:ū səkā:r khēl:ən  
 da bāṛa sālō:k si|| jis ban cə mālē | səkā:r khē:lda  
 hunda si | ot:he ik: rikhi rālēda si|| ô er ôdi timī | ek:hā  
 tō ên:ē si|| ôn:ā da ik: put: si | jīda nālō sarbən si||  
 sarbən apnē mā pēo di | bāṛi t̄lē:l karda si|| hōmesā  
 ôn:ā nū blēgi c bēha: ke | mōd:e cāk:i phirda si|| ik:  
 pheri ôn:ā nē kēha | “sarbənā, san:ū thēnda panī pēla:”||  
 ôn:ā nū ik: ruk:h de hēhā bēha: ke | sarbən nadi tō  
 panī lāe:n calea gea||

lādēr mālē | ik: hīrən de pic:he | p̄c̄j:ea janda si||  
 hīrən nē mālēn:ū qā. nā diti | chek:ər meriā  
 ek:hā tō ôlē ho gea|| jad sarbən nē | panī p̄arən lai |  
 nadi c apnā k̄aṛa qob:ea | tā mālēn:ū gaṛgaṛ di  
 eva:ḡ ai|| mālē sāmjea pai hīrən bol:ea ε|| c̄at: ôd:ər  
 ba:n marea|| ba:n sarbən di chat:i cə lēg:ea | ər sarbən  
 nē ku:k mari | “lāe mālē mar gea”||ê sun ke | mālē  
 q̄area | pai mera ba:n tā kīse a:dmi de lēg:ea|| jad mālē  
 pa:s gea | tā dekh:ea | pai ê tā kīse rikhi da put: ε||  
 mālē ôde p̄lēiā cə ja dīg pea | ər ô tō apnī p̄ul: bēkhsai||  
 phe:r mālēn:ē ôdi chat:i cō | ba:n kēd:ea|| tā ônē kēha | ‘o:s  
 ruk:h de hēhā | mere ên:ē mā pēo bāet:he en|| mālē  
 ôn:ā lai panī lāe:n aēa si|| hun tū | ā panī da k̄aṛa  
 lāe ja||. p̄lēlā ôn:ā nū panī pēlai | phe:r mera ha:l  
 dēs:ī’ || ê klēn sa:r | sarbən de prān nik:l̄al gae||

jad sarbən nū | panī lāe:n gae de:r ho gai | ər muṛ



The thing happened thus|| In the last birth | I had a great fancy  
for hunting|| In the forest where I | used to go hunting |  
there lived a sage|| He and his wife | were blind  
of eyes|| They had a son | whose name was Sarban||  
To his parents Sarban | used to do a great service|| Seating  
them in the slings of a pole he always | carried them on shoulders|| Once  
they said | 'O Sarban | give us cold water to drink' || Seating them  
under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running||  
The deer did not allow me to overtake it | and at last  
became out of my sight|| When Sarban | to fill *it with* water  
immersed his pot into the stream | I heard a sound of  
gurgling|| I thought | the deer had made it|| At once I discharged an arrow  
in that direction|| The arrow struck into Sarban's chest | and Sarban  
gave out a cry | 'Alas I am dead' || Hearing this | I was  
frightened | that my arrow forsooth | had hit a human being|| When I  
went near | I saw | that it was indeed the son of a sage|| I  
fell down upon his feet | and had my fault forgiven by him||  
Thereafter I from his chest | extracted the arrow|| Thereupon he said |  
'Under that tree | my blind parents are sitting|| I  
had come to take water for them|| Now you | take this jar  
of water|| First let them drink water | *and* afterwards inform them of my  
condition' || Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nā aēa | tā ôde mā pēo kλe:n lēg:e | “ki sēabab? Aj  
 sarbən nū de:r lēg:i | suk:h hove” | aen:ē cē | mere pλerā  
 da khar̥ka sunke | sλmje | pai sarbən a gea|| puc:hən  
 lēg:e | ‘sarbənā Aj: de:r kļū lēg:i?’|| mλē cup: rēha | er  
 panī da keṭora eg:e karēta|| ô bol:e jad tāī tū  
 ē nī dasda | pai Aj:ē tλen:ū de:r kļū hoi | asī panī nλī  
 pinā|| hūa mλēn:ū sara ha:l | das:enā pea: || ô tā sunen sar |  
 lēg:e berla:p kēren er bol:e | pai ‘san:ū sarbən kole lae  
 cal:’|| mλē ōn:ā nū | jit:he sarbən pea si | lae aēa | phe:r  
 mλēn:ū kλe:n lēg:e | pai ‘ik: cita bēna:’|| jad mλē cita  
 bēnai tā | ô domē | sarbən nū god:i cē laeke | cita cē blē  
 gae | er mλēn:ū kēha | pai “cita nū ag: la de”|| mλē ag:  
 la diti: || jalde hoe | ōn:ā nē mλēn:ū sra:p diti: | akhe |  
 ‘he pap:i | jis trā asī | put: de hλoke mare ā ese trā  
 tū bi put:ā de hλoke marē’|| so hun ē ra:mcēnder lachmēn  
 da banōba:s | mλēn:ū ma:r ke chēd:u”||

##### 5. gīd:ər, gīdṛi te bēg:ēa:ṛ di katha.

kise jəngəl c | ik: qūṅgi khad: si | te ôda mū bar̥a  
 pi:ṛa si|| ôde c ik gīd:ər | te gīdṛi rλēde se|| ik: dīn  
 ōn:ā nū ti lēg:i|| gīdṛi ne gīd:ər nū kēha | “calo | nadi te  
 panī pin cal:iJē”|| gīd:ər bol:ea, | “ot:he tā bēg:ēa:ṛ  
 rλēda e|| ô tā ap:ā nū kha lau”|| gīdṛi bol:i | “tū phiker  
 nā kar | mλē ot:he ahi ji gal: bēnamāgi | ji te ap:ā

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water' || Now the whole story I was obliged to tell || They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban' || I then | where Sarban had been lying | brought || Then they said to me | 'Make a pyre' || When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre' || I applied fire to it || When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons' || So now this exile of *Ramchandar* and Lachman | will end in my death" ||

### 5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow || In it a jackal | and jackaless lived || One day they felt thirsty || The jackaless said to the jackal | "Come let us go to the stream to drink water" || The jackal said | "There, forsooth, lives a wolf | he will indeed devour us" || The jackaless said | "You need not be afraid | there I shall invent such a story | that we may

panī bi pi lal:ə | ər bəg:əa:ɾ bi apā nū kuch nā kʌhe''||  
 ē kʌe ke | don:ō | panī pi:n tur pʌe||

jad ô bəg:əa:ɾ de neɾe pʌōc:ə | tā gɪdɾi bol:i |  
 “gɪd:əɾa, mām:ē nū rā:m rā:m kar lʌe||” gɪd:əɾ  
 kʌen ləg:ēa | mera tā ti na:l sʌŋg(ə) suk:ea pea ɛ |  
 bo:l nī hunda''|| gɪdɾi nē kēha | “phe:r panī kjū nī  
 pi lʌenda''|| ē sun cʌt: gɪd:əɾ nē | rʌɟ: ke panī pi lea |  
 ər gɪdɾi nū kēha | “tū bi panī pi lʌe''||jad don:ō | panī  
 pi cuk:ə | tā gɪdɾi bəg:əa:ɾ nū kʌe:n ləg:i | “mām:ā |  
 saɟ:ə do bəc:ə ən|| gɪd:əɾ kʌēda ɛ | ‘domē mere ən’ | mʌē  
 kʌēni ā | ‘domē mere ən’|| tū cal:ə ke | saɟ:a phʌe:sla  
 karde''|| bəg:əa:ɾ nē soc:əa | bai ēn:ā na:l ja ke | sarēā  
 nū kha lʌū|| ē so:c ke | ô:n:ā de magər ho lea|| jadō  
 ô tin:ē | gɪd:əɾ di khaɟ: te ae | tā gɪdɾi bol:i | “lʌe  
 mām:ā | tū ure khʌɾ | ʌsɪ bəc:ə lʌe aɟ:ə''|| gɪd:əɾ gɪdɾi |  
 ʌpni khaɟ:cəa bʌɾ gʌe | bəg:əa:ɾ bahər khʌɾa rēha||  
 kʌɾi:kə magrō gɪdɾi nē khaɟ:ə cō mû bahər kʌɟ:ə ke kēha |  
 “mām:ā | ʌsɪ tā ʌpnā ap:ə i rʌɟināmā kar lea|| ɪk: bəc:a  
 mʌē lʌe lea | ɪk gɪd:əɾ nē|| hūa san:ū tet:ō | phʌe:sla  
 kərao:n di lo:ɾ nī''|| ē sun bəg:əa:ɾ sərmɪnde ho ke |  
 ʌpnē kʌar muɾ aēa||

## 6. rəpəɟ:ə lʌenē ən kə gita?

ɪk se:tʰ de | tin naok:ər si|| jad dəvali de dɪn |

drink water | and yet the wolf may not do us any harm"||  
Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |  
"O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal  
replied | "My throat forsooth is dry with thirst |  
I cannot speak"|| The jackalsss said | "Then why do'nt you drink  
water?"|| Hearing this | the jackal at once | drank water to his heart's con-  
tent and said to the jackaless | "You also may drink water"|| When both had  
drunk water | the jackaless said to the wolf | "Uncle, there are  
two cubs of ours|| The jackal says | 'Both are mine' | I  
say 'Both are mine'|| Coming there, you | make our decision"||  
The wolf thought | "Going with them | I shall devour  
them all"|| Thus thinking | he walked along with them|| When they  
all three | came at the den of the jackal | the jackaless said | "Look  
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless  
entered into their den | *and* the wolf remained standing outside||  
After some time | the jackaless | showing her face out of the den said |  
"Uncle | we ourselves forsooth have made a reconciliation|| I have taken  
one cub | the jackal has taken the other|| Now from you we  
do not want any decision"|| Hearing this | and becoming ashamed |  
the wolf came back to his abode ||

### 6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |

òn:ã nũ enã:m dē:n ləg:ea | tã ònē pλj pλj rəpəɭ:ã dīã |  
 tɪn: ṭerfã la ləɭ:ã | ər gəb:ē | ɪk pot:hi gita di ṭar lai ||  
 phe:r ɪk:(ə) nʌk:ər nũ bula ~ ke kēha | pai “tãē rəpəɭ:ē  
 lʌenē en | kə gita?” || ô bol:ea | “ji, mālē pλɽea hoēa  
 tã hālē nī | gita lʌe ke ki karũga? | tusī mālēn:ũ  
 rəpəɭ:ē de deo” || se:th nē ònũ rəpəɭ:ē de:tte ||  
 phe:r duɽ:ē nʌk:ər nũ sɛd:ea | ər puc:hea | bai “ tālē ki  
 lʌenũ ε | rəpəɭ:ē kə gita?” || ô bol:ea | “ji mālē pλɽea  
 hoēa tã hālē | pər mālēnũ ḳar de ṭəndeã cə | gita pλɽən  
 da bē:l kɪt:he || je tusī mālēn:ũ rəpəɭ:ē damō | tã sʌo  
 kam: λ̣o:nge” || ô nē bi rəpəɭ:ē le lʌe | hun tiɽ:ē  
 nʌk:ər nũ sad:ə ke puc:hea | bai “tālēnũ ki loɽida ε?” ||  
 ô bol:ea | “ji meri buɽɽi mǎ | roɽɽ thaokər duare | gita  
 sunən jāndi ε || jə tusī mālēn:ũ gita de deō | tã mālē mǎ  
 nũ | gita ḳare suna dea karã || ô nũ thaokər duare ja:n  
 di khec:əl nǎ karnī pau” || ē sun ke | se:th nē  
 ô nũ gita phəɽa: diti | ər magrō panɽ rəpəɭ:ē bi  
 de:tte || jad o:s nʌk:ər nē | gita khôli | tã ôde cō | siunē  
 di mohər (or mô:r) nīk:əli || ē de:x ke | duɽ:ē nʌk:ər  
 sərminde ho gʌe ||

## 7. po:stīã da c̣ʌo:dri.

ɪk rəje nē dek:hea | pai “ho:r tã sare lok:ã de |  
 apnē apnē c̣ʌo:dri en || pər po:stīã da koɪ c̣ʌo:dri nī” ||

he wanted to give them *customary presents*|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | 'Will you take rupees or *Gita*?'|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | 'What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita recited*|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold moha|| Seeing this | the other servants were ashamed||

### 7.--The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||

ô nê hukəm dītā | pai “ēṭ:hā dīlā de ɛnder ɛnder po:sti  
 apnā cā:ɔ:dri bənā: ke dərba:r<sup>1</sup> cə hājər karən”||  
 po:stīā rē kaṭ:hə kitā | sare kehən ləg:ə | akhe—  
 “Aje tā ḍṭ:h(ə) dīn pae ɛn | cā:ɔ:dri bənā lāmāgē<sup>2</sup> |  
 hūne ki kālī ɛ”|| ɛsə t(ə)rā karde karde | ḍṭ:h(ə) dīn  
 bīt gae|| raje nê phe:r hukəm dītā | pai “je ṭṭ:hā dīnā cə  
 cā:ɔ:dri nāhī bənāḍge | tā mālē sābnā nū kae:d kar lāū”||  
 ē ḍṭ:h(ə) dīn bi | ɛemē i lāṇ gae | po:stīā te cā:ɔ:dri nā  
 bānca|| hūn raje nê sare po:sti kae:d kar lāe ər  
 kēha | pai “jēṭa sāb te bāṭa po:sti hau | ohi cā:ɔ:dri  
 sāmjea jau”||

hūn sare po:sti apnē apnē huk:ə | te pəṇṇ ər qoq:ēā de  
 pealke | lāe ke | a gae|| sēāl da si mēhīn:ā | pūjē phus  
 bəcha ke | ləmbe pae rahe | ər huk:ə pəAr ke pīa lāg:ə pae||  
 hūn ik:ə po:sti nū jo ai ōṇgə, | ōḍa huk:ā gir peā | te phus  
 nū ḍg:ə lag gāi|| haoli haoli phus ləg:ea jālən|| ē de:kh | ho:r  
 tā sare po:sti | ut:hə ke lām:ē ho gae | tīn: po:sti  
 baeṭ:he rahe|| ōu:ā cō ik: jānā bol:ea, | “calo bai | apā  
 bi cāl:īje | ḍg:ə tā neṭe neṭe ḍōḍi jandi ɛ”|| duṭa  
 klēḍa | “koi qar nī | Aje du:r ɛ”|| tīṭa bol:ea | “oe | cup: bi  
 karo | thūaḍū gēlā karde | aṭ:kəs nī ḍōḍi”|| raje  
 nê kēha | bai “ē sāb tō bāṭa po:sti ɛ|| ḍṭ:(ə) tō ē  
 po:stīā da cā:ɔ:dri hoēa.”

---

1. or dərba:r.

2. or bənā:lmāge.



He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court || Lazy persons had a meeting || All began to say | "There are still eight days | we shall elect our headman | there is no hurry now" || Acting in this way | the eight days were passed || The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" || These eight days also | passed without result | The lazy persons could not elect their headman || Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest *of all* | will be regarded as headman" ||

Now all lazy persons | their pipes | and cups of *bhang* and poppyheads | taking | came || Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke || Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire || The straw began to burn slowly || Seeing this | all other lazy persons | rising up got aside || Three lazy persons remained sitting || One of them said | "Come friends | we also may go | Fire indeed nearer and nearer | is approaching" || The second said—"There is no fear | it is yet at a distance" || The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all || From to-day he has been made the headman of lazy persons" ||

## 8. ji-saṛea la:l.

kise kəmea:r nū | ik: pheri la:l ləb:ea|| ô nē kanc  
 da tʊkɾa sʌmɟə kə | apne khot:ē de ga:l lətkɑ:tta|| hun  
 kəmea:r nū | kite mɪt:i lʌɛ:n dəreɔð pa:r jana pea||  
 dorea de kəndə | berɪ de:x ke | ôñē m(ə)lâ nū puc:hea |  
 pai “mʌɛn:ū pa:r ləg:ai ki lʌɛga”|| m(ə)lâ nū khot:ē  
 de ga:l lʌtkəda la:l sôna ləg:ea|| ôñē kəha | bai  
 “maɛ tel:ð | paesa tɛl:a kuch nī lʌɛnda|| tū mʌɛn:ū  
 â: kanc da tʊkɾa de de”|| kəmea:r khus ho gea||  
 cəʌt: la:l khô:l kə | m(ə)lâ de hat:h phəɾaəa|| əg:ē m(ə)lâ  
 nē | la:l apnē bā:s na:l bʌn:ə lea||

hun ik bəpəri aəa|| ôñē dek:hea pai bā:s na:l tã |  
 la:l bəu:ea hœa lʌg:əda e|| ɟe səc:ĩð la:l hoəa | tã paɳɟ  
 sat: sʌo rəpə:ē dā honā e|| ē so:c ke | m(ə)lâ nū puc:hea  
 pai “bā:s na:l bəne:a hœa kanc ɟəha | tʌɛ bec:ənā e||  
 mʌɛ tʌɛn:ū ēda mul: | ik: rəpə:ə dən:ā ɛ”|| m(ə)lâ  
 nē kəha | “aho ɟi”|| rəpə:ə lʌe ke 'la:l bəpəri de  
 heval:ē ki:tʌ|| bəpəri nē apnē seher ɟa ke | la:l di parəhk  
 kərai | tã ô səc:ĩ muc:ĩ la:l nɪk:əleə|| bəpəri nē kəp:ɾe  
 cə ləpə:t ke | sə'ɪ:khə cə rʌk:hə cħəɟ:ea||

hun o:s seher de raje nū | la:l di lo:ɾ pai||  
 ôñē təðqora pherea | pai ɟide ɟide pā la:l ho:a|| ô lʌe ke  
 mere ko:l ave|| sare ɟʌori bace | apnē apnē la:l lʌe kə |

### 8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied | "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l ae|| ô bəpəri bi aěa|| raje nē sâbde la:l dek:he |  
 pər kise da la:l pəsind nā aěa || phe:r bəpəri nū kēha |  
 bai “tū bi apna la:l dō:ha” || ô bol:ea | “ji p̄l̄el:a  
 mul:kar laə|| je thūaq:ē pəsind au | l̄ae l̄ə:ə | n̄l̄ī nā sai” ||  
 raje nē puc:hea | “ki mul: e?” || ô bol:ea | “ji pañj saə  
 rəp̄ə:ē” || raje nē kēha, “ec:ha | je la:l hoěa | tā māē  
 t̄aen:ū | pañj saə rup̄ae de dēāga” ||

hun jad bəpəri nē kəp̄əra khô:ea | tā ki de:xda  
 e | pai ēde c(ə) tā | suā di cutki r̄l̄e gai || ô l̄eg:ea  
 ro:n | akhe “h̄ae h̄ae mere la:l nū ki hoěa”? || ē sun ke |  
 la:l gus:ē na:l bol:ea | akhe “tū ron:ā e | mera tā ji saṛ  
 ke suā ho gea” || bəpəri nē puc:hea | “ô k̄ik:ərā?” ||  
 la:l k̄l̄e:n l̄eg:ea | “p̄l̄el:ā māē k̄am:ea:r nū l̄əb:ea | ô  
 nē māēn:ū khot:ē de gal b̄l̄n:ə d̄it:a || phe:r m(ə)l̄ā  
 nē lea | ōnē b̄ā:s na:l b̄l̄a lea || ô te t̄l̄ē ik: rəp̄ae nū  
 mul lea | ər hun a tū m̄ere | sare i pañj saə rəp̄ae  
 mul m̄engea || ē de:xke | mera ji saṛda k̄ə r̄l̄ēda”? ||

### 9. mədari bap:u.

kise h̄etmānīē da | kuṛi monḍa | mədari da t̄emas:a  
 dek:h̄en gae || k̄ar a ke | kuṛi bol:i, | “bira | mədari  
 nē tā | baṛe s̄onē t̄emas:ē kit:ē | kade ô k̄əp̄əre h̄eth̄ō |  
 seo k̄l̄q:ə d̄enda si | kade əna:r | kade kus | te kade kus” ||

That merchant also came|| The king examined the rubies of all ;  
 but did not approve any one's|| He then said to the merchant |  
 "You also show me your ruby"|| He replied | "Sir first settle the  
 price|| If you like it | you may purchase it | otherwise not"|| The  
 king said | "All right | if it were a ruby ; to you I | shall pay five  
 hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw  
 then was | that in it indeed | had been left a pinch of ashes|| He  
 began to lament | saying "Alas ! what has become of my ruby ?" ||  
 Hearing this | the ruby said angrily | "You are weeping | my heart  
 forsooth has burnt into ashes"|| The merchant enquired | "How is  
 this ?" || The ruby said | "First I was found by the potter | he tied  
 me to the neck of his donkey|| Then the boatman took me | he  
 fastened me to his bamboo|| From him you purchased me for a  
 rupee | and now for me | you asked only five hundred rupees as price||  
 Seeing this | *tell me whether my heart should have burnt or remained ?* " ||

### 9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the  
 show | of a juggler|| Coming home | the girl said | "Brother | the  
 juggler | forsooth | performed very wonderful tricks | Sometimes  
 from | beneath the cloth | he produced an apple | sometimes a  
 pomegranate|| sometimes one thing | and sometimes another"||

munḡa bol:ea | “mēdari nē ki tēmas:e karnē ē | jēre  
 tēmas:e apnā bap:u | hēt:i te bāet:ha kardā ē?” ||  
 kuṛi nē puc:hea | “ō kahe - jae?” || munḡa bol:ea |  
 “Apni hēt:i ik pāṇḡa pea ē || je koi | do rupae se:r  
 da kēō māṅḡeḡa ē | tā bap:u ōde cō | do rupae se:r  
 da kēō kḡḡ:ə dēḡa ē || je koi | qū:ṛ rupae se:r da  
 menḡe | tā ose cō | qū:ṛ rupae se:r da kēō kḡḡ:ə dēḡa ē ||  
 pāmē koi keha i kēō menḡe | bap:u sḡb tērā da kēō |  
 ose pāṇḡe cō | kḡḡ:ə dēḡa ē || hun tū das: | hae kē  
 nā bap:u da tēmas:a | mēdari nālō bi sōna?” ||

#### 10. bēma:r rahī di kēhanī.

kise thāḡ | kēle mēka:n cē | ik: a:dmi rāēḡa si ||  
 ō de ko:l | ik: rahi aēa || ōnē rahi nū puc:hea | bai  
 “tū k:t:he cē:ea ē?” || rahi nē kēha | “māē qā:kḡer  
 ko:l jānā ē” || ō nē rahi nū roṭ:i puc:hi | ēr cā:r  
 roṭ:iā ōde ēḡe rak:hē dī:īā | a:p kuch sēlunā lēn  
 calea gea || ō de sēlunā lēḡḡdeā lēḡḡdeā | rāhi nē  
 care roṭ:iā kha lā:īā || ō phe:r ho:r roṭ:iā lē:s:a gea | tā  
 on:ē circe | rahi nē sara sēlunā kha chēḡ:ea || ō bēcara |  
 cā:r roṭ:iā rahk ke | phe:r ho:r sēlunā lē:n gea || jādō  
 muṛ ke aēa | tā dek:hea | pai e:s hājret nē | ē cā:r roṭ:iā  
 muka lā:īā || e:stṛā karde karde | ō solā roṭ:iā kha gea

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1. In Ludhiānī the common word for story is **kathā**.

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

### 10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave<sup>1</sup> | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

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<sup>1</sup>(lit. holy person)

chek:əɾ k.ɑr uale nə | khěâɾa chaq: dɪt:ɑ|| phe:r  
 ôde kolɔ puc:hea | pai “tũ kêɾi gəl:e | həkɪ:m ko:l cəl:ea  
 ɛ?”|| ôně kěha | “mɔ̃ koi ha:jmẽ di dɔba | lɛ:a cəl:ea  
 ɛ|| mɔ̃n:ũ p.ɔk:h bɪlkul nɪ lag:ədi”|| ô bol:ea | “jad tũ  
 raji hoke muɾẽ | e:s râ nã ãi||”

### 11. c.əl:e dərjɪ di kəhani

ɪk: pɔ̃ɾea hoěa dərjɪ | kɪse pɪnqəcə | kam:  
 karda hunda sɪf ɪk: dɪn | ôde ko:l | o:s pɪnqə da mɪlã |  
 c.əg:a sɛmɔ:n aěa|| dərjɪ nə ônũ huk:a pheɾaěa |  
 pai do tɪn: suɾe la lave|| phe:r kěha | “nale huk:a pi |  
 te nale koi gal: suna”|| ô bol:ea | “\*khelɪfa ji | mɔ̃  
 ɪk: bərjɪ əjɛ:b gal: | ɪk kətɔ:b cə kɔl: pɔ̃ɾɪ sɪ  
 dɪlɪ(J)ɔ mɔ̃ kətɔ:b məgai | te ô de cə lɪkhea hoěa e | pa  
 jɪda sɪr chot:a | te dərjɪ ləmbɪ hovə | ô c.əl:a hunda e |  
 khabər nɪ ẽ gal: sac: e kə c.əʊth”|| dərjɪ nə kěha |  
 “nã ji | ẽ gal: tã | koi nɪ nã mən:ən leg:ea”|| khɛ:r |  
 thoɾa cɪr blɛ ke | mɪlã apnẽ k.ɑr tur gea|| hun dərjɪ  
 soc:ũ cə pɛ gea|| ônũ asel c | e:s gal da bɔtɔ  
 phɪkər sɪ | pai ôdi dərjɪ ləmbɪ sɪ | te sɪr cot:a |  
 ô soc:ən leg:ea | pai “mɔ̃ kɪ karã?|| sɪr tã mera |  
 bərjɪ nɔ̃ nã banən leg:ea|| hã | ɪggal (ɪk gal) ho sakd  
 e | dərjɪ kater ke mɔ̃ jara nɪkɪ kar sakda ɛ|| es  
 khěaɪ cə | kaɛncɪ ləb:ən leg:ea|| ô kɪdre nã ləbɪ



At last the owner of the house | gave up all thought of him || Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all || He said | "When you come back after recovery | do not pass by this way" ||

### 11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business || One day | to him | the headman of that village | came to get his shirt sewn || The tailor handed him the pipe | so that he may have two or three puffs | and then said | "While you smoke you may also tell me some story" || He replied | "O worthy Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not" || The tailor replied | "No Sir | this thing indeed | no one is going to believe" || Well | after sitting for a short time | the headman went home || Now the tailor was absorbed in thoughts || In reality he | was much concerned at this | that his beard was long | but head was small || He thought | "What should I do ? || My head indeed | cannot become bigger || Of course one thing is possible | I can make my beard shorter by trimming it" || In this very thought | he began to look for the scissors || It could not be found anywhere ||

əkhir akke | ləcari na:l | ho:r əla:j so:ceə|| diva ba:l  
 ke apnī dāri de ne:re ləanda|| khəb:ə ha:t:h na:l dāri |  
 pha:ri | ər sə:je ha:t:h diva|| ōda matləb si | pai  
 jara:kə dāri cho:t:i ho jaə|| ag: ləg:ən sa:r | cheti  
 cheti hattāi pāḥ:c gai|| ōnē apnā hattā bəca ləa | ər  
 dāri chaq:ə diti|| sari dāri jal gai|| ōnū ba:ri sarəm ai |  
 ər khəa:l karən ləg:ea|| pai səc:i | muc:i jo kuch o:s  
 kəta:b cə likhəa hoəa si | birkul thi:k si|| ede cə ki  
 cə:uth e | mālē ba:ra cəal:əpana kit:a||

## 12. ik: sahuka:r te ō de k'o:ra.

\*əmbərsar sāer c | ik: sahuka:r rāēda si|| ō nū  
 khəa:l pae gea | pai “je mālē k'o:ra rək:hā | tā lo:k  
 meri ba:ri i:ət karən ge”|| o:s thāḥ sa:l də sa:l | ik:  
 pa:ri mel:a lag:əda e|| pāel:ā tā | ō mel:e c(ə) ja ke |  
 (or mel:ejja ke) kīn:a cir de:xda rēha | phe:r chek:ə: |  
 ō nē | ik: sōni ər te:j k'o:ri mul lai|| ran bəl:ō | ō kali  
 sjā si | te cəl:ən nū | ha:va nalō bi te:j|| dīl tā ōda  
 ba:ra khus si|| apnē sare januā na:l ōdi gal: karda  
 si | pai “cal:ə | meri k'o:ri de:kh ləe | bāva sōni e”||

ik: dīn | ōnū kite | bānde janā pea|| səhi:s nū  
 sad:ə ke | ba:ri təgi:d kit:i | pai “edi cəngi tərā rak:hi  
 karī|| kīse o:pre a:dmī nū nā ne:re āḥ:n dāi”||  
 səhi:s bol:ea | “toba | ji|| məja:l e | mālē tā thūaq:ə

At last being tired | with helplessness | he thought of another remedy||  
 Lighting a lamp he brought it close to his beard|| He seized his beard with  
 the left hand | and the lamp with the right hand|| His object was | that  
 the beard may become a little shorter|| As soon as *the beard* caught fire  
 (lit, fire began) | it reached quickly upto the hand|| He forsooth saved his  
 hand | but let hold of the beard|| The whole of the beard was burnt ||  
 He felt greatly ashamed and began to think | that really | what was  
 written in the book | was quite correct|| There is no  
 doubt in it that I have committed a great folly” ||

## 12. A Merchant and His Horses

In the city of Amritsar | there lived a merchant|| A thought  
 occurred to him | “If I keep a horse | people will  
 respect me very much”|| At that place | every year | a big  
 fair is held|| At first forsooth | going to the fair | he kept  
 looking for a long time | then finally he | purchased  
 a beautiful and fast mare|| As to colour | she was dark black |  
 and as to pace | *she was* faster even than wind|| He was indeed pleased  
 at heart|| To all his friends | he talked of her |  
 thus “Come! *and* see my mare | she is very beautiful” ||

One day | perchance he | had to go on a journey|| Calling the  
 groom | he enjoined on him | “Guard her very carefully ||  
 Do not allow any stranger to come near her”|| The groom  
 replied | “Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

ʌð:n tãĩ | sʌð:n bi nĩ læ:ea'' || è gal:ə sun ke | ô  
 tesən nũ tɔr gea | te tɪgət læ ke | d̪ũd̪:ə cə blæ gea ||  
 ose gæd̪:i də neɾe | ɪk: ôda ja:r khʌrʌsi || səl:a:m  
 karke | puc:hən læ:ea | 'pai "tũ suk:h naĩ | kɪt:he  
 cəl:ea ɛ'' || ô nē kēha | "gũjrāvale jãuā ɛ'' || ô  
 bolea | "mʌē tã \*bəjirabad jãnā ɛ || calo phe:r  
 kət:he bæ:t:hie'' || ô nē kēha | "mʌē tã æg:e blæt:ha ā'' ||  
 ʌkhe "e kɪd̪:ər dɪ gal: ɛ | ʌet:he a kə blæ ja'' || khʌe:r  
 kʌe sun ke | ô nũ ose gæd̪:i cə bətha lea ||

rā cə gal:ĩ læg:ə pæ || ôda dæst æk:hən læg:ea —  
 pai "toba, bai | ʌj: kʌl da bʌrʌ khɔ:t:a sɑnā ɛ || jɛɾiā  
 gəl:ā hun sunĩd̪iā ən | sɑd̪:ə mǎ p̪ə de bel:ə | kadi  
 nʌĩ si hund̪iā'' || "keho jʌj:ā gəlā? kɔi æcɑrj gal:  
 hoi ɛ?'' || ô nē kēha | "læ bai | mʌē tʌen:ũ  
 bɪlkul nʌmĩ gal: | sənʌðnā ɛ || \*bəl:u co:r di gal: tã  
 nʌĩ nã sunĩ hõnĩ? || ô tã cori lai | ʌeq:a masahu:r ho  
 gea ɛ | pai ki dəs:ā'' ||

sahuka:r nē puc:hea | "kɪstrā di cori karda  
 ɛ''? || ô nē kēha | "chɑd̪:əda tã kɪse tərā di bi  
 nʌhĩ | par bl̪ɔta sɑð:k | t̪æg:e k̪oɾe læ ja:n da ɛ'' ||

è gal: sun ke | sahuka:r da tã trā nɪk:əl gea ||  
 puc:hən læg:ea | "kɪt:he rʌēda ɛ?'' || ô bol:ea | "k̪ɑr  
 tã ô da \*hɑrɛɾ ɛ | p̪ər cori seh̪ər cə bi bl̪ɔ:t karda ɛ'' |  
 sahuka:r becare da ranje pɪla ho gea || kʌen læg:ea ||  
 "meri ɪk: khar̪iɔ s̪õnĩ k̪oɾi | nʌmĩ kherid̪:i hoi ɛ ||

until you return | shall not even go to sleep" || Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?" || He said | "I am going to Gujranwala" || He added | "I forsooth am going to Wazirabad | come then let us sit together" || He said | "I indeed have taken a seat in a front carriage" || "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?" || He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief || Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||

The merchant asked | "What kind of theft does he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses ||

Hearing this thing | the merchant was startled (*lit.* his startledness went out) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought ||

kidre ôda tā tēa:n nā kare''|| ôde do:st nē kēha |  
 pai "karda tā blōta eho i ε|| æq:a sēānā ε | pai  
 ōnū sarēā de ut:hən blæt:hən da | pata rlēda ε||  
 jad kise nē bānqe jānā hunda ε | tā bi ô pata la lēda  
 ε|| phe:r p.amē dīm hove p.amē rat | ô uq:ikda ε  
 jad tāi (jattāi) nλok:ər nā sλō lē:n|| phe:r cup: cəpit:a  
 əndər bārda ε | ər rəs:a khō:l ke|| tæg:e jā (Ja) k.oṛe  
 nū lāe janda ε|| ô de do tīn sat:hi bi ən | kise de  
 hat:h | kise du:r de pīnq to:r dīmda ε | ər a:p blæt:ha |  
 tēmas:a de:xdā ε''||

sahuka:r bəcara pea tarphe | par ki kare? |  
 qa:g-geq:i b cə blæt:ha si | te geq:i nē \*lēhλo:r ja ke  
 khλrñā si (kha.ñā si)|| khλe:r λok:ha sukhalā | bel:a  
 lāṇ gēa|| \*lēhλo:r pλō:c ke | c.āt: ut:ər gea|| do k.ante  
 uq:iknā pēa | phe:r \*əmbərsar ja:nvālī geq:i mīlī||  
 ô si lokəl | pλōnē tīn k.antēā cə \*əmbərsar  
 pλōc:i|| tēsən tō jək:a kit:a|| jək:evale nū kēha |  
 pai k.oṛa dāb:ə ke nētha|| k.ər pλō:c ke | kâ:l  
 nāl | dunā p.əṛa dēt:a | te əndər bārēa|| bārdeā sar |  
 tēbel:ē bal nājər kit:i | dek:hēa pai khāl:i ε|| hun tā  
 khλrən di bi sēt:ēā nā rahi|| puc:hdēā puchdēā  
 (pusdēā) | melum hoea | pai ik: nλok:ər rot:i kha:n  
 gea si|| duj:a blæt:ha k.oṛi di rak:hi karda si||  
 ôdi jara ak:h lag gai|| bas: jad aḡla nλok:ər muṛ ke  
 aēa | tā klēn lēḡ:ea | "ut:h oe ba marea | k.oṛi kit:he ε!''||

God forbid lest he thinks of her" || His friend said |  
 "This is exactly what he often does || He is so wise | that  
 about the actions of all he | keeps himself well-informed ||  
 When one has to go on a journey | he gets the news even  
 then || Then be it day or night | he waits  
 till all servants are asleep || Then he silently  
 enters in | and unfastening the rope | takes away the cattle or horse ||  
 He has two or three companions also | and through some  
 one | sends it to a distant village | and himself remaining  
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? ||  
 He was sitting in a mail train | which had to stop at Lahore ||  
 Well | somehow or other (*lit.* with difficulty or ease) the time  
 passed || Reaching Lahore | he at once got down || He had to wait two  
 hours | then he caught a train going to Amritsar ||  
 That was a local train | and reached Amritsar in two and three quarters  
 of hours || He hired a *yakka* at the station | and asked the driver  
 to urge on the horses || Reaching home | with haste | he  
 paid double the fare | and went inside || Immediately on entering |  
 he looked into the stable | and found that it was empty || Now  
 he had not left strength enough to stand even || On enquiring |  
 he learnt | that one of the servants had gone to take his  
 meal | the other was watching the mare || He  
 fell asleep for a while || In short when the first servant came  
 back | he said | "Get up O senseless one | where is the mare? ||

ho:r ki dəs:ənā si?|| ô da koi pata nī ləg:ea||  
 kɪn:a ɛr sahuka:r | puls kolō bi tɛla:s kərʌōda rēha||  
 puləsvalēā nē kai a:dmīā nū pharjēa bi | par kɪse  
 kolō cori da pata nā ləg:ēa||

kəo:ri di cori da | sahuka:r nē ʌeq:a gam kit:a |  
 pai sarēā nū jəki:n ho gea | hun ē nē jJūde ji | kade  
 kəo:ri nʌī rək:hni | ər sɛci muc:i ô nē ʌt:h das bʌre  
 .rək:hi bi nʌhi|| ət:hā dasā bʌrēā magrō | phe:r ôdi  
 rək:hən di slâ hoi|| ʌɛ:tki | ônē ɛt:a kəo:ra | \*gujrat:ō  
 mul lea|| ô bi mara nʌī si|| ô de c(ə) phagət ʌɛ:ni  
 kasər si | jo bəg:i te gij:ēa hoēa nʌī si|| tā bi ônē kēha |  
 je do tɪn pheri jo:āge | tā ʒij:ə jau||

jad ônū jo:ēa | tā ɛ:stɾā turea | pai jānī sari um  
 eho kʌm: kardə rēha ɛ|| sahuka:r bi kʌɛn ləg:ea | ē tā  
 cəŋga ma:l thēaēa|| ɪk: dɪn ô kɪse pɪnd | ʌpni sam:i  
 kolō rəpɛ:ɛ lʌɛ:n gēa|| jandi pheri tā kəo:ra thi:k gēa  
 si | pər ʌōde hoe | khāber nī | ô nū ki ho gēa | ɪk:ɔ  
 pheri mʌjo:r nət:hən qʌe pea|| sahuka:r nē | sara  
 jo:r la ke | bag:ā khɪc:ɪā | pər kəo:ra nā mən:ēā||  
 əkhi:r | rā de kəndɛ | bəg:i ulta dɪti|| sahuka:r te  
 səhi:s | sɪr pə:r dɪg pʌɛ|| jad ôn:ā nū sort ai | dɪgde  
 tʌēde hʌoli hʌoli | kəar pʌō:ce|| tɪn: ətʰvare | mənjeā  
 te ləmbe pʌɛ rahe|| ô | kəo:ra | kɪse jat: kol |  
 be:c dɪt:a||

phe:r bi ɪk: bari | ônē kəo:ra mul lea | la:l



What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (*lit.* eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (*lit.* accustomed) to *draw* a trap|| Even then he thought | "If twice or thrice we yoke *him* | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his||When going (*i.e.* on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the *horse* upset the trap|| The merchant and the groom | fell down headlong||When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home||Three weeks they remained confined (*lit.* lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

ran̄da|| p̄l̄el̄a t̄ā ô thi:k janda reha | magrō ak:he  
 n̄l̄i si laḡ:da|| ô n̄ū ik: cabək səva:r ko:l p̄e:jea | te  
 rəpa:je bi ba:re kharc kit̄e|| ô de pic:hō  
 kuch thi:k turda rēha|| phe:r ô n̄ā rəs̄l̄oli ho gai|| ik: ra:t  
 k̄o:ra khəra:s cə rēha|| agle d̄in jad səbe:r sa:r |  
 səhi:s ut̄:hea | t̄ā ki de:xda ɛ pai k̄o:ra marea pea e||  
 ɛ de pic:hō | sahuka:r n̄ē k̄o:ra rək:hən | di s̄l̄ō kh̄ād:i||

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colour || At first he used to go right | but later  
 he did not obey the orders || He sent him to a horse-trainer | and  
 spent a lot of money || After this he (*i. e.* horse) went right for  
 some time || Then a swelling appeared on him || One night  
 the horse remained in a mill || Next day early in the morning when |  
 the groom got up | he saw that the horse was dead ||  
 After this | the merchant | took an oath never to keep a horse ||

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## VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, s, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, p, ɳ, o, p, r, ɾ, s, t, θ, t, u, v, x. The signs [ ʃ ], [ ʒ ], [ ʌ ] and [ : ] do not affect the order.

**əcɑrj** *adj.* surprising

**ec:ha** *adj. m.* well, *interj.* all right, is it so?

**edalet** *s. f.* Court of justice.

**eg:a** *s. m.* front, **-e** *adv.* in front

**ejas:b** *adj.* strange

**ekba:r** *s. m.* newspaper

**ekhi:r** *adv.* at last

**ela:j** *s. m.* remedy

**\*embərsar** *s. m.* Amritsar.

**ən** *v. III pl.* are

**ən:a** *adv. m.* blind

**əna:m** *s. m.* gift, present, prize

**əna:r** *s. m.* pomegranate

**ənder** *prep., adv.* in, inside

**ər** *conj.* and

**əsa:n** *adj.* easy

**əthb(v)ara** *s. m.* week (lit. 8 days).

**əva:j** *s. f.* sound, noise

**ʌed:ər** *adv.* on this side.

**ʌeq:a** *adj. m.* so big, so large

**ʌemə** *adv.* thus, so, in vain

**ʌen:-a** *adj. m.* so much.

—**ec** *adv.* in the meantime.

**ʌet:he** *adv.* here

**ʌe:tki** *adv.* this time

**ʌg:** *s. f.* fire

**ʌgla** *adj. m.* first

**ʌj:** *adv.* to-day;—**kʌl:** *adv.* now-a-days

**ʌk:** *v. i.* be tired

**ʌk:h** *s. f.* eye, *pl.* **ək:hā**

**ʌkhe** *conj.* that, saying

**ʌʒ** *v. II pl.* are

**ʌok:hə** *adj. m.* difficult

**ʌo:n** *inf. of a* 'come'

**ʌo:nge** *v. Fut. III pl.* they will come

**ʌpn-ā** *adj. m.* own

**ʌsəl** *s. m.* reality

**ʌsf** *pron. (direct)* we

**ʌth** *adj.* eight

**a** *v. i.* come

**â** *adj. pron.* this

**a:dmi** *s. m.* man

**aā** *past tense from a* 'come'

**aho** *interj.* yes

**akh** *v. t.* tell

**a:kha** *s. m.* saying, advice

**aj:e** (*from a*) we may come.

**a:lkəs** *s. f.* drowsiness

**a:p** *pron.* self; **ap:ā** we

**bəca:** *v. t.* save

**bəc:a** *s. m.* child

**bəcara** *adj. m.* poor, helpless

**bəcha:** *v. t.* spread

**bəgea:ɾ** *s. m.* wolf

**bəgi** *s. f.* trap, coach

**bəha:** *v. t.* cause to sit, seat.

**\*bəjiraba:d** *s. m.* Wazirābād

**bəjo:g** *s. m.* separation  
**bəkh'sa:** *v. t.* cause to be forgiven  
**bəki:l** *s. m.* pleader  
**bəl:ð** *prep.* from, with respect to  
**•bəl:u** *s. m.* Ballū, the thief  
**bəma:r** *adj.* sick  
**bə'na:** *v. t.* make  
**bəpari** *s. m.* merchant  
**bər'la:p** *s. m.* lamentation  
**bə'tha:** *v. t.* cause to sit, seat  
**baca** *s. m.* child  
**bāe** *v. i.* sit  
**bāḷgi** *s. f.* a pole with slings at both ends for carrying loads  
**bāe:th** *v. i.* sit  
**bāe:m** *s. m.* through, idea, fancy.  
**bai** *conj.* = **pai** 'that'  
*interj.* Friend! brother!  
**bal** *prep.* towards  
1. **ban** *v. i.* become  
2. **ban** *s. m.* forest  
**bān:(ə)** *v. i.* bind  
**banḍbā:s** *s. m.* exile, banishment  
**bāo:t** *adj. adv.* much; also **bāota**  
**bāra** *s. m.* year  
**barka** *s. m.* leaf, page  
**barəs** *s. m.* year  
**baṛ** *v. i.* enter  
**baṛa** *adj. adv.* big, large; greatly  
**bas:(i)** *adv.* In short; enough  
**ba** *s. f.* sense; — **marea** *adj. m.* senseless.  
**baba** *s. m.* saint

**bāba** *interj.* welldone; *adv.* extremely  
**ba:echa** *s. m.* king  
**ba:g** *s. f.* rein  
**bahər** *adv.* outside  
**ba:l** *v. t.* light  
**ba:n** *s. m.* arrow  
**bānd-a** *s. m.* stranger; (journey?)  
**-e ja** *v. i.* go abroad  
**bap:u** *s. m.* father  
**ba:r** *s. m.* day, time, turn; *i s. f.* turn, time.  
**bā:s** *s. m.* bamboo  
**ba:t** *s. s.* distance  
**be:c** *v. t.* sell; **bec:ea:** sold  
**be:l** *s. m. f.* leisure  
**bel:a** *s. m.* time  
**beṛi** *s. f.* boat  
**bic:(i)** *prep.* in  
**birkul** *adv.* at all, altogether  
**bi** *adv.* even; also, too  
**bib:a** *s. m.* darling, child  
**bi:r** *s. m.* brother  
**birt** *v. i.* pass; *with ja id.*  
**bo:l** *v. t.* speak; *s. m.* word, speech  
**būda** *adj. m.* old, aged (f.-i)  
**bu'la:** *v. t.* to call, summon  
**c(ə)** *prep.* in, between  
**c.əg:a** *s. m.* shirt  
**c.əl:a** *adj. m.* foolish  
**cəṅga** *s. m.* good, well  
**cəpit:a** *adv. m.* (word added to cup:) silently.  
**c.əgṛa** *s. m.* quarrel, dispute.

**ca:k**: *v. t.* lift.  
**cal**: *v. i.* walk, go, start.  
**c<sub>ə</sub>al:(ə)pana**  
**c<sub>ə</sub>al:(ə)p(ə)na** } *s.m.* foolishness.  
**caodā** *adj.* fourteen.  
**cāo:dri** *s. m.* headman.  
**caobhā** *adj.* (*obl. p'.*) all the four.  
**cāonā** *I sing.* 'wishing' *see* cā.  
**c<sub>ə</sub>at**: *adv.* at once.  
**cā** *v. t.* wish, desire.  
**cabək-seba:r** *s. m.* trainer of horses.  
**ca:r** *adj.* four -e (*dir. pl.*) all four.  
**ce** = (c+e) *prep.* in+even.  
**ce:tā** *s. m.* memory  
     -e **kā**r *v. t.* commit to memory.  
**chaq**: *v. t.* leave.  
**chat:i** *s. f.* chest, breast.  
**che** *adj.* six.  
**chek:ə** *adv.* at last, finally.  
**chet:i** *adv.* soon, quickly, earlier.  
**cho:tā** *adj. m.* small; younger.  
**chu:t:i** *s. f.* leave.  
**cir** *s. m.* delay, time.  
**cita** *s. f.* pyre.  
**ci:tā** *adj. m.* white.  
**cō** *prep.* from within, from among.  
**cor** *s. m.* thief; -i *s. f.* theft.  
**cuk**: *v. t.* lift; finish.  
**cup**: *adj.* silent *with* **cəpitā** *adv.* *m.* silently.  
**cutki** *s. f.* pinch.  
**c<sub>ə</sub>u:th** *adj. adv.* false; *s. m.* falsehood.

**də:je** *v. I pl.* 'we may give' *see* de.  
**də'kha**: *v. t.* show.  
**dəli:l** *s. f.* argument.  
**dən:ā** *I sing.* 'giving' *see* de.  
**dənda** *pres. part.* (from de) giving.  
**dərba:r** *s. m.* court.  
**dərea** *s. m.* river.  
**də:tā** *past part.* (from de) given.  
**dəvali** *s. f.* The Diwālī festival.  
**dab**: *v. t.* press.  
**dāi** *v. II Sing.* 'let thou give'.  
**dām** *s. m.* breath.  
**darji** *s. m.* tailor.  
**dās** *adj.* ten -ā *Obl. pl.*  
**das**: *v. t.* tell.  
**dava** *s. f.* medicine.  
**da** *perp.* of.  
**dā:ri** *s. f.* beard.  
**dava** *s. m.* suit, case.  
**de** *v. t.* give.  
**də'kh** *v. t.* see.  
**də:r** *s. f.* delay.  
**desənkala** *s. m.* transportation, exile, banishment.  
**də:tta** = **de** **də:tā**.  
**dil** *s. m.* heart.  
**\*dili** *s. f.* Delhi.  
**din** *s. m.* day.  
**dinda** *pres. part.* (from de) giving.  
**dit:tā** *past. part.* (from de) given.

**diva** *s. m.* lamp.

**do** *adj.* two; **-hā** *obl. pl.*;

**-mē** (*dir. pl.*) both, also **don:ō**.

**do:st** *s. m.* friend.

**dukh** *s. m.* trouble, inconvenience.

**dukhi** *adj.* distressed, troubled.

**du:ā** *adj. m.* second.

**dunā** *adj. m.* double.

**du:r** *adj.* distant; *s. m. f.*  
distance.

**qāē** *v. i.* be engaged, begin

**qār** *s. m.* fear; *v. i.* fear, be  
afraid.

**qā** *s. m. f.* overtaking, catching.

**qā de** *v. i.* be overtaken, be  
caught.

**qā:k** *s. f.* mail (train).

**qā:kdər** *s. m.* doctor, physician.

**qig** *v. i.* fall.

**qo:b** *v. t.* immerse, dip.

**qoq:ā** *s. m.* poppy-head.

**qûq:ā** *s. m.* (lit. 1½ time) Inter-  
mediate compartment of a  
railway carriage.

**qûnga** *adj. m.* deep.

**qû:r** *adj.* one and a half.

**e** *adv.* even, only (used as  
suffix).

**ê** *pron.* this.

**ed:ā** *adv.* in this way.

**eho** *pron.* this very, this same.

**e:s** *pron. obl. sing.* of **ê**.

**ε** *v. III sing.* (from **ho**) is.

**ε** *v. II, I, sing.* (from **ho**); art,  
am.

**gəb:ā** *s. m.* centre.

**gəq:i** *s. f.* carriage, train.

**gəl:i** *adv.* in talk.

**gəmānqi** *s. m.* neighbour.

**gāl** *s. m.* neck, throat.

**gāl:** *s. f.* thing, matter, affair.

**gāl:** *s. f.* street.

**gam** *s. m.* sorrow.

**gardən** *s, f.* neck.

**gar:gar** *s. m. f.* gurgling noise.

**gea** *past part.* (from **ja**) gone.

**gid:ər** *s. m.* jackal.

**gid:r** *s. f.* jackaless.

**gî:j** *v. i.* be accustomed.

**g.r** *v. i.* fall.

**\*gita** *s. f.* The Bhagvad Gītā.

**god:i** *s. f.* lap.

**\*guj:rāt** *s. f.* Gujrat.

**\*gûjrāvālā** *s. m.* Gujranwala.

**gus:ā** *s. m.* anger.

**həki:m** *s. m.* physician.

**həmesā** *adv.* always.

**hət:i** *s. f.* shop.

**həlmānīā** *s. m.* shopkeeper.

**həvalē** *adv.* in care (of)

with **kar** *v. t.* hand over.

1. **həē** *interj.* alas!

2. **həē** *emphat. form of ε* = is.

**həē** *emphat. of Δε* am.

**hajrət** *s. m.* knave (lit. holy  
person).

**hāoka** *s. m.* deep sigh; bereave-  
ment.



**haoli** *adv.* slowly.  
**harər** *s. m.* name of a village.  
**harja** *s. m.* compensation, damage.  
**hat:h** *s. m.* hand; *prep.* through.  
**hava** *s. f.* air, wind.  
**hā** *adv. interj.* yes.  
**hajər** *adj.* present.  
**hajmā** *s. m.* digestion.  
**ha:l** *s. m.* matter, condition.  
**ha:r** *s. m.* wreath, garland.  
**hat:hi** *s. m.* elephant.  
**he** *interj., particle of address* o.  
**he:rba** *s. m.* separation.  
**he:th** *prep., adv.* below, under.  
**hethā** *prep. a lv.* below, under.  
**hirən** *s. m.* deer.  
**ho** *v. i.* become.  
**noəa** *past part.* of **ho** become.  
**homā** *I sing.* I may become.  
**ho:r** *adj.* more, other.  
**hukəm** *s. m.* order.  
**huk:a** *s. m.* pipe, hubble-bubble  
**hun** *adv.* now; **-ē** *adv.* just now  
**h:ət** *s. f.* respect, honour  
**ik:** *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once  
**i** *emph. particle* self, same, even  
**jək:a** *s. m.* two-wheeled conveyance  
**jək:n** *s. m.* belief  
**jəngəl** *s. m.* forest

**jəva:b** *s. m.* answer, reply  
**jad** *adv.* when  
**jal** *v. i.* burn, be (burnt)  
**jam:** *v. i.* be born  
**jana** *s. m.* man, person  
**jāri** *s. m.* jeweller  
**-baca** *s. m.* son of a jeweller  
**jara** *adj. adv.* little  
**\*jasrət** *s. m.* Daśaratha, father of Rāma  
**jat:** *s. m.* Jat, person of Jat tribe  
**ja** *v. i.* go  
**janda** *pres. part.* (from **ja**) going  
**jānī** *conj.* as if  
**janū** *s. m.* acquaintance, friend  
**je** *conj.* if  
**jēha** *adj. m.* like, similar  
**Jeṭa** *pron. rel. (dir. sing.)* who, whoever  
**jis** *pron. rel. (obl. sing.)* whom  
**jit:he** *adv. rel.* where  
 1. **ji** *particle of respect* sir; respected  
 2. **ji** *s. m.* heart, mind  
 3. **ji** *adj. f.* from **jea=jēhea**  
**jī** *pron. rel. (obl. sing.)* whom  
**jūde ji** *adv.* in life  
**jo** *adv.* when, that  
**jo:r** *s. m.* strength, power  
**jo:r** *v. t.* yoke, harness  
**jun** *s. f.* birth, life  
**Ja** *conj.* = **jā** or  
**Ja:r** *s. m.* friend

1. *kə conj.* or  
 2. *kə adv.* about  
*kəhanī s. f.* story, tale  
*kəljə (1 pl. from kλə)* we may say  
*kəl'a adj. adv. m.* alone, lonely  
*kəm.æd'r s. m.* potter  
*kānqa s. m.* edge, side, bank  
*k.ənta s. m.* hour  
*kəp:əra s. m.* cloth  
*kə'ra: v. t.* cause to be done  
*kəta:b s. f.* book  
*kət:ha adj. adv. m.* together, united  
*kətorā s. m.* metallic cup  
*kad adv. inter.* when?  
*-e adv. indef.* ever, at any time  
*kλq: v. t.* turn out, take out, solve  
*kλə v. t.* tell, say  
*-sun kə* after persuasion  
*kæ:d s. f.* imprisonment  
*kænci s. t.* pair of scissors  
*kahi (f. of kēha)* how?, of what sort?  
*k.āl: v. t.* send  
*kλl: adv., s. f.* yesterday; tomorrow  
*kam: s. m.* work  
*kanc s. m.* crystal, glass  
*kar v. t.* do  
*k.ər s. m.* house *adv.* at home  
*karetta = kar dət:a*  
*karkə prep.* by reason of  
*k.əra s. m.* pot, vessel

*k.ərī s. f.* 24 minutes  
*kasər s. f.* defect  
*katər v. t.* cut, trim  
*katha s. f.* story, tale  
*kat: v. t.* cut  
*kat:h s. m.* meeting  
*kā:l s. f.* haste, hurry  
*kala adj. m.* black  
*kāli s. f.* hurry  
*kaljā s. m.* heart  
*ke* sign of gerundial participle  
 1. *kēha adj. inter. m.* of what kind?  
 2. *kēha past tense of kλə*  
*k.əo s. m.* clarified butter, ghee  
*kēra pron. inter. (dir. sing.)* who? which?  
*khəb:a adj. m.* left, not right  
*\*kheḷipha s. m. (lit. Caliph)* common title for a barber, tailor etc.  
*khərab:i s. f.* mischief, fault  
*khəra:s s. m.* flour-mill  
*khəri:d v. t.* purchase  
*khəbər s. f.* news  
*-nī* no news: no one knows  
*khaq: s. f.* cavern  
*khæ:r interj.* well!  
*khə(ə)c v. t.* spend  
*khara adj. m.* good, excellent  
*khλr v. i.* stand  
*khərkā s. m.* noise  
*kha v. t.* eat  
*khali adj.* empty

**khea:l** *s. m.* thought  
**kheâra** *s. m.* pursuit, thought  
**khec:el** *s. f.* trouble  
**khê:l** *v. t.* play  
**khic:** *v. t.* draw, pull  
**khô:l** *v. t.* open, unfasten  
**khot:a** *s. m.* donkey  
**khot:a** *adj. m.* bad  
**khus** *adj.* pleased  
**khû** *s. m.* well  
**kîd:er** *adv. inter.* in what direction? whither?  
**kik:erâ** *adv. inter.* how?  
**kimê** *adv. inter.* how?  
**kin:ã** *adv.* how much? good deal  
**kise** *pron. indef. (obl. sing.)*  
     some  
**kist(ə)râ** *adv. inter.* how?  
**kite** *adv. indef.* somewhere,  
     once  
**kit:he** *adv. inter.* where?  
**ki** *pron. inter.* what?  
**kit:a** *past. part. (from kar)*  
     done  
**kjû** *adv. inter.* why?  
**koi** *pron. indef. (dir.)* any one,  
     some  
**ko:l** *prep.* near  
**keora** *s. m.* horse  
**keori** *s. f.* mare  
**kuch, kus** *pron. indef.* anything  
**ku:ri** *s. f.* girl  
**kus** *pron. indef.* anything  
**ku:k** *s. f.* cry—**mar** *v. i.* shriek,  
     cry

**lēcari** *s. f.* helplessness  
**lēg:a** *v. t.* cause to pass or cross  
**\*lēhaor** *s. m.* Lahore  
**lēja** *I pl. (from lœ)* we may take  
**lamba** *adj. m.* long  
**lape:t** *v. t.* wrap, roll  
**lora** *s. f.* quarrel  
**lâb:** *v. t.* find, search  
**\*lachmən** *s. m.* Lachman, Rāma's brother  
**lœ** *v. t.* take; *interj.* lo! look!  
     —**phē:r** *interj.* look! behold  
**lag:** *v. i.* attach, begin  
**lai** *prep.* for  
**lamāge** *I pl. fut. (from lœ)*  
     we shall take  
**lāng** *v. i.* pass, go by  
**lat(ə)k** *v. i.* hang  
**lave** *III sing. (from lœ)* he may take  
**la:l** *s. m.* ruby; *adj.* red  
**lâ:m** } *adv.* aside  
**lâm:ê** }  
**lēaon** *infinitive from lea*  
**lea:** *v. t.* bring, fetch  
**likh** *v. t.* write  
**lo:k** *s. m.* people  
**lokəl** *adj.* local (train), slow  
**lo:r** *s. f.* need  
**lo:ida** *pres. pass. part. (from lo:r)* is needed  
**lua:** *v. t.* cause to be applied, cause to be dug (well etc.)

mēdari *s. m.* juggler  
 mēga: *v. t.* send for  
 mēhin:a *s. m.* month  
 mēja:l *s. f.* strength, power  
 —e is it possible?  
 mēka:n *s. m.* house  
 m(ə)'lā: *s. m.* boatman  
 mēlu:m *adj.* known  
 mēnja *s. m.* bedstead  
 mē *pron.* I  
 mālē *pron. emph.* I (*used before bi*)  
 māgər *prep.* after.  
 māgrō *adv.* afterwards.  
 māl:n *v. t.* obey.  
 māl:nā *adj.* prohibited, prevented.  
 māng *v. t.* ask.  
 mar *v. i.* die.  
 masahu:r *adj.* famous, notorious.  
 matlēb *s. m.* object.  
 mā *s. .* mother.  
 — peo *s. m.* parents.  
 malək *s. m.* owner.  
 mām:ā *s. m.* maternal uncle.  
 ma:r *s. f.* beating; *v. t.* beat,  
 kill, shoot.  
 maṛa *adj. m.* bad.  
 mel:a *s. m.* fair.  
 mera *pron. adj. m.* my, mine.  
 mīl *v. i.* meet, be allowed.  
 mī:t:i *s. f.* earth.  
 mīlā *s. m.* headman; priest.  
 mōd:ā *s. m.* shoulder.  
 mōd:e *adv.* on shoulders.  
 mohər } *s. f.* gold coin, mohar.  
 mō:r }

muc:i *word used after sēc:l.*  
 mu'ka: *v. t.* finish.  
 mul: *s. m.* price.  
 munqa *s. m.* boy.  
 muṛ *v. i.* return.  
 muskəl *s. f.* difficulty.  
 mū *s. m.* mouth, face.  
 —jəvan:i *adv.* by heart (lit. by  
 mouth and tongue).  
 —jo:r *adv.* (lit. hard-mouthed)  
 headstrong.  
 \*mula *s. m.* personal name.  
 neg:ər *s. m.* town.  
 nē'tha: *v. t.* cause to run.  
 nadi *s. f.* stream, river.  
 nager *s. m.* town.  
 nāhi } *adv.* not.  
 nāi }  
 naṛər *s. f.* sight  
 nak: *s. m.* nose  
 nāmā *adj. m.* new  
 nālō *s. m.* name  
 naok:ər *s. m.* servant  
 na:l *prep.* with; —e *adv.* also;  
 —ō *prep.* than  
 nē *postposition of the Agent*  
*case*  
 neṛe *adv. prep.* near  
 nīk:əl } *v. i.* go out  
 nīk:əl }  
 nīk:a *adj. m.* small  
 nī *adv.* not  
 nī:d *s. f.* sleep  
 nū *postposition of the Accusa-*  
*tive and Dative case*  
 o *emphat. particle (added to*

*other nn. and adjj.) even, indeed*  
*ô pron. he, that*  
*ôd:er adv. in that direction*  
*odũ pic:he adv. after that*  
*oe particle of addressing inferior Sirrah*  
*ôl:a s. m. screen, cover*  
*ôle adv. out of sight, hidden from*  
*opra adj. m. strange, unknown*  
*o:s pron. (obl. sing.) he, that*  
*ot:he adv. there*  
*pə'la: v. t. cause to drink*  
*pər unstressed form of par*  
*pəsind adj. liked, approved*  
*pæ v. i. fall, lie down*  
*płēqda s. m. distance, journey*  
*płēl:a adj. m. first, former*  
*płēl:ā adv. at first*  
*pæ:r s. m. foot*  
*pæ:ɜ s. m. pice, farthing*  
*paɣət s. m. devotee, saint*  
*pə:ai conj. that, so that*  
*płj unstressed form of paɲj*  
*pə:ɟj v. i. run*  
*paɲj adj. five*  
*pə:ɲg s. f. an intoxicating drug*  
*płō:c v. i. arrive*  
*1. paonā adj. m. three quarters*  
*2. paonā inf. of pa to get*  
*paɾ prep. upon; conj. but*  
*pə:ar v. t. fill, draw (water).*  
*parəkh s. f. examination*  
*parja s. f. subjects*

*bə:rnō abl. of pə:arən from drawing (water)*  
*płɟ v. t. read*  
*pata s. m. trace, clue; knowledge*  
*pa v. t. put*  
*pā prep. with, near*  
*pād:a s. m. teacher*  
*pə:ɲda s. m. vessel*  
*pə:ɟ s. m. fate*  
*pə:ai s. m. brother*  
*p'āļā obl. pl. of pə:ai*  
*pə:al s. f. search*  
*pə:amē } conj. whether*  
*pə:amō }*  
*paɪ s. m. water*  
*pap:i s. m. sinner, wicked*  
*paɪɾ prep. adv. across*  
*pə:ar prep. on (in sirpə:ar)*  
*pə:ar s. m. hire, fare*  
*pə:is prep. adv. near*  
*pəa past part. (of pæ) fallen*  
*pə:al:a s. m. cup*  
*pəo s. m. father*  
*phə'ra: v. t. hand over*  
*phə:rɪ:d s. m. name of a Muhammadan saint*  
*pha:ɜ:sla s. m. decision, division*  
*phagət adv. merely*  
*phaɟ v. t. catch, arrest*  
*phə:r adu. again v. i. turn, revolve*  
*phəri s. f. a time, turn*  
*phikər s. m. sorrow*  
*phir v. i. wander*  
*phu:s s. m. straw*

pic'hā s. m. hind, back  
 pic'ae *adv.* prep. behind, after  
 pic'hā *adj.* m. last  
 pic'hō *adv.* afterwards  
 pinq s. m. village  
 pi v. t. drink  
 pila *adj.* m. yellow, pale  
 pēiṛa *adj.* m. tight, narrow  
 po'sti a. s. m. lazy (person) *lit.*  
 one who is addicted to take  
 an infusion of poppy-heads.  
 pot'hi s. f. book  
 praia s. m. life  
 puc'h v. t. ask, enquire  
 p'uc'h s. f. hunger  
 p'ol: s. f. error, fault v. i. for-  
 get  
 pul(ə)s s. f. police  
 —*vala* s. m. police officer  
 put: s. m. son  
 p'ūjē *adv.* on the ground  
  
 rēpāl'a s. m. rupee, money  
 resaoli s. f. swelling  
 rēs'a s. m. rope  
 rab: s. m. God  
 rāe v. i. live, remain  
 raj: v. i. be satisfied  
 rak'h v. t. keep  
 ral v. i. mix, assemble  
 rang s. m. colour  
 rā s. m. road  
 rahi s. m. traveller  
 raja s. m. king  
 rajī *adj.* well, cured  
 —*pāmā* s. m. agreement

rak'hi s. f. protection  
 •*ra:mcānder* s. m. Rāma  
 ra:mra:m s. f. salutation, greet-  
 ing  
 ranī s. f. queen  
 rā't s. f. night  
 rēha *past tense* (of iλē) re-  
 mained  
 rikhi s. m. sage, saint  
 ro v. i. weep, bewail  
 ro:j *adv.* daily  
 ronā *pres. tense. I, II sing*  
 am, art weeping  
 ro:ṛ s. m. pebble, stone  
 ro'ti s. f. loaf, bread, meal  
 ruk'h s. m. tree  
 rupae s. m. *pl.* rupees, money  
 sēbab(:) s. m. reason, cause  
 sēber s. f. m. morning  
 sēc:ī *adv.* truly  
 sēc:īō *adv.* truly  
 sēdu:kh s. m. box, safe  
 sēga:r v. t. adorn  
 sēhās s. m. groom  
 sēja *adj.* m. right (hand)  
 sēka:r s. f. hunting  
 s(ə)'lā: s. f. advice, mind  
 sēla:m s. m. salutation  
 sēlunā s. m. vegetable, curry  
 sē'mā: v. t. cause to be sewn;  
*sēmaō:n inf.*  
 sēm'j'a: v. t. make understand,  
 advise  
 sēmaōnā *pres. tense I, II sing.*  
 am, art relating

s(ə)ra:p s. m. curse  
 sər'ka:r s. f. government  
 sərminḍa adj. m. ashamed  
 sət:ea s. f. strength  
 seva:l s. m. question, sum  
 šab pron. adj. all;—nā obl. pl.  
 sac: s. m. truth; adj. right, true  
 sad: v. t. invite, call  
 ša:er s. m. city, town  
 sai particle of *emph.* indeed  
 sak v. i. be able, be possible  
 šam(ə)ḡ v. t. understand  
 samā s. m. time, age  
 šanḡ s. f. evening  
 šanḡ s. m. throat  
 saḍ adj. hundred  
 šāḥ v. i. sleep  
 šāḥ s. f. oath  
 saḍ:k s. m. zeal, fancy  
 sarəm s. f. shame  
 \*sarben s. m. Sarban, a devotee  
 sar v. i. burn  
 sarək s. f. road  
 sat: adj. seven  
 saḍ:a prcn. adj. m. our  
 sahuka:r s. m. merchant, banker  
 sa:l s. m. year  
 sam:i s. f. debtor  
 sa:nū pron. I Acc. Dat. pl. us  
 sa:r particle of *emph.* immediately  
 sara adj. m, whole, all  
 sat:hi s. m. companion  
 se past tense (pl.) were  
 šā: adj. black = šjā  
 sea:l s. m. winter

seana adj. m. wise  
 seo s. m. apple  
 se:r s. m. seer  
 se:th s. m. merchant, banker  
 sir s. m. head  
 —pa:r adv. headstrong  
 si past tense (sing.) was  
 siūnā s. m. gold  
 so:c s. f. anxiety: v.t. think  
 solā adj. sixteen  
 sōnā adj. m. beautiful  
 suā: s. f. ashes  
 suk: v. i. dry  
 sukh s. m. comfort  
 suk:h s. f. welfare  
 sukhala adj. m. easy  
 sun v. t. hear, listen  
 su'na: v. t. relate, tell. recite  
 sunida pres. pass. part. (of  
 sun) is being heard  
 surt s. f. sense, consciousness  
 sūta s. m. puff of smoking  
 tebel:a s. m. stable  
 tagi:d s. f. emphasis  
 tēmas:a s. m. show, fun  
 tēnda s. m. affair, business  
 t(ə)rā s. f. way, manner  
 taē pron. (II obl. sing.) thou,  
 thee  
 ta:r v. t. put  
 tarəph v. i. be uneasy  
 tā adv. then; even, indeed, for-  
 sooth  
 tāi prep. upto  
 te prep. upon; conj. and

t.ɛɑ:n *s. m.* attention  
 te:ɪ *adj.* fast  
 t.ɛl:a *s. m.* half pice  
 tet:ɔ̃ *pron.* from thee  
 thʌʒ *s. f.* place  
 theɑ: *v. n.* be found  
 thoɾa *adj. m.* small, little  
 thuɑ:ɑ̃ *pron. adj. m.* your  
 thuɑ:n:ũ *pron. II pl. Acc. Dat.*  
     to you  
 tin: *adj.* three  
 tĩ *s. f.* thirst  
 timĩ *s. f.* wife  
 tɔ̃ *prep.* from, by  
 toba *s. f.* repentance; *interj.*  
     God forbid  
 to:r *v. t.* send, drive  
 trɑ̃ *s. f.* startledness; *with*  
     nik:əl *v. i.* get a start  
 tur *v. i.* start, depart  
 tusĩ *pron. II (dir pl.)* you  
 tũ *pron. II sing.* thou  
 tũ *emph. form of tũ used*  
     before bi

t.ɔ̃qoɾɑ *s. m.* drum, proclama-  
     tion  
 t.ɛg:ɑ̃ *s. m.* cattle  
 tɔp:a *s. m.* verse  
 tʌɛ *v. i.* fall  
 tʌɛ:l *s. f.* service  
 teri *s. f.* heap  
 tesən *s. m.* station  
 thənqɑ *adj. m.* cold  
 thɑkɔrduɑrɑ *s. m.* temple  
 thi:k *adj.* right, correct  
 tĩget *s. m.* ticket  
 tukɾɑ *s. m.* bit, fragment  
 u'qĩ:k *v. t. i.* wait  
 ulɑ:d *s. f.* offspring  
 ul'tɑ: *v. t.* turn out  
 umər *s. f.* age  
 ûŋg *s. f.* sleepiness, drowsiness  
 ure *adv.* here  
 ut:ər *v. i.* get down  
 ut:h *v. i.* get up, rise  
 valɑ *adj. m. used as a suffix*  
     possessing, owning











